

CATHOLIC • ACTION •

Vol. XXII, No. 1-12



JANUARY, 1940

Trust In A Divine Plan

“**I** BELIEVE that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time.

“**T**HEY know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and peoples perish. They know that the civilization handed down to us by our fathers was built by men and women who knew in their hearts that all were brothers because they were children of God. They believe that by His will enmities can be healed; that in His mercy the weak can find deliverance, and the strong can find grace in helping the weak.”

—From the letter of President Roosevelt to
His Holiness, Pope Pius XII (see page 6).

40208

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c



TABLE OF CONTENTS

JANUARY, 1940

	PAGE
Our Common Catholic Interests <i>Pope Pius XII's Christmas Peace Plea—Pope Pius XII's Five Point Peace Program.</i>	3
Holy Father and President Roosevelt Collaborate for World Peace	5
President Roosevelt's Peace Proposal to Pope Pius XII	6
Bishops Committee's Plea for Polish Relief	7
1939—Banner Year for the Catholic Press <i>By Burke Walsh</i>	8
The N. C. W. C. and the Catholic College <i>By Sister Honora, I.H.M.</i>	11
"Sanctity in America": Review of volume by His Excellency, The Apostolic Delegate to the U. S.	13
Calendar of Scheduled Catholic Meetings and Events	13
Month by Month with the N. C. W. C.	14
On the Federal Legislative Front	17
Sidelights on Social Action	18
Immigration Problems of Today	20
January Study Outline: "You and Your World" Series: IV. Your Family	21
N. C. C. W.'s "Call to Youth" Broadcasts	24
N. C. C. W. Activities in the Dioceses	24

The contents of CATHOLIC ACTION are fully indexed in the *Catholic Periodical Index*; also in the Catholic Magazine Index of *The Catholic Bookman*.

FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

::: What It Is — What It Does :::

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Information, National Catholic Youth Council, Publications, Business and Auditing, and CATHOLIC ACTION, official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXII, No. 1



JANUARY, 1940

OUR COMMON CATHOLIC INTERESTS

Pope Pius XII's Christmas Peace Plea

POPE PIUS XII's Christmas address to the members of the Sacred College of Cardinals, in which he outlined a five-point peace program designed as a basis for the commencement of peace negotiations and as a guide for the development of just national and international life, will be regarded by future generations as truly a message from Heaven, voiced by the Vicar of Christ on earth. Twenty Cardinals, together with many Bishops and other prelates, heard the Holy Father's moving appeal for the application of Christian principles toward the salvation of the world.

His Holiness condemned acts of war and atrocities which, he declared, violate the most elementary sentiments of humanity and which "cry for the vengeance of God." "In this category," he said, "are premeditated aggressions against a small, laborious and peaceful people on the pretext of a threat which neither exists, nor is desired, nor is possible. Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children and disregard of human dignity, liberty and life are acts which cry for the vengeance of God—as does ever more extensive and methodical anti-Christian and even atheistic propaganda, mostly among young people."

THE Holy Father then speaks of the mission of the Church confronted with the anti-Christian spirit; of the anguish that is awakened by the contemplation of accumulating spiritual ruin; of the great amount of work that will be necessary when the world grows tired of fighting; of the efforts of the Holy See to avert the conflict that is now raging—efforts that failed be-

cause of "irremovable distrust, distrust which had grown in recent years and which had raised insurmountable spiritual barriers"—and then he speaks as follows of the future:

"If up to now—excepting the bloodstained soil of Poland and Finland—the number of victims may be considered fewer than was feared, the total sorrows and sacrifices have reached such a point as to inspire great anxiety in those concerned with the future economic, social and spiritual condition of Europe, and not of Europe alone."

"THE more the war monster strives for," he continues, "swallows and allots itself material means which are placed inexorably at the service of war needs—mounting from hour to hour—the more acute becomes the danger, for nations directly or indirectly struck by the conflict, of what We might call pernicious anemia, and they are faced with the pressing question: 'How can exhausted or weakened economy, at the end of the war, find means for economic and social reconstruction among difficulties which will be enormously increased, and of which the forces and artifices of disorder, lying in wait, will seek to make use in the hope of giving the final blow to Christian Europe?'

"Such consideration of the present and future must cause much concern to the leaders and sane members of every people, even in the fever of the war, and cause them to examine the effects and reflect on the aims and justifiable ends of war."

Here the Holy Father offers his five-point program. Recognizing the difficulties of establishing a just and permanent peace, His Holiness pleads:

Pope Pius XII's Five Point Peace Program

First. The fundamental condition of a just and honorable peace is to assure the right to life and independence of all nations, large, small, strong, or weak. One nation's will to live must never be tantamount to a death sentence for another. When this equality of rights has been destroyed, injured or imperilled, juridical order requires reparation whose measure and extent are not determined by the sword or selfish, arbitrary judgment, but by the standards of justice and reciprocal equity.

Second. That order, reestablished in such a manner, may be tranquil and durable—the cardinal principles of true peace—nations must be liberated from the heavy slavery of armaments and the danger that material force, instead of serving to protect rights, become the tyrannical violator of them.

Third. Any reorganization of international neighborliness should conform with the maximum of human wisdom for all parties concerned to remove the consequences of past lapses or deficiencies. And, in creating or reconstructing international institutions which have a mission so high but at the same time difficult and full of serious responsibilities, account should be taken of experiences which arose from the inefficacy or defective functioning of similar previous projects.

Fourth. A point which should be given particular attention if better arrangement of Europe is sought, concerns the real needs and just demands of nations and peoples as well as of ethnical minorities; demands which, if not always sufficient to form a strict right when there are recognized or confirmed treaties or other juridical documents which oppose them, deserve at all events benevolent examination to meet them in a peaceful way and, where it appears necessary, by means of equitable, wise and unanimous revision of treaties.

Fifth. But even better and more complete settlements will be imperfect and condemned to ultimate failure, if those who guide the destinies of peoples, and the peoples themselves, refuse to permit themselves to be penetrated ever more by that spirit which alone can give living authority and obligation to the dead letter of articles in international agreements—by that spirit, namely, of intimate, acute responsibility that measures and weighs human statutes according to the holy, unshakeable rules of Divine Law; by that hunger and thirst for justice which is proclaimed in the Beatitudes in the Sermon on the Mount, and which has, as a natural presupposition, moral justice; by that universal love which is the compendium and most comprehensive term or Christian ideal, and therefore offers a way also for those who have not the benefit of participating in our own Faith.

"But if ever there were an aim worthy of the course of noble, generous spirits; if ever there arose a spiritual crusade which with new truth sounded the cry, 'God wills it,' it is truly that high aim and this crusade—to lead peoples back from the muddy gulf of material and selfish interest to the living fountain of Divine Law, which alone is powerful and gives that morality, nobility, and stability of which a lack has been felt far too long, and which is gravely needed to repair the damage done to most nations, to humanity and to those ideals which are at the same time the real ends of peace based on justice and love."

"Let us go then to Bethlehem," the Pontiff concludes, "to the grotto where the New born King of Peace is heralded by a choir of Angels, and, kneeling before Him in the name of this troubled and upset humanity—in the name of numberless legions without distinction of race or nation who are bleeding or dying or plunged into tears and misery or have lost their country—let us direct to Him our invocation to peace and good will, for aid and salvation, with the words which the Church puts on the lips of its sons in these days in which it prays God to save all mankind."

Announcing New Features in this Issue and Others to Follow

IN AN effort to make CATHOLIC ACTION increasingly useful to members of the N. C. W. C. Family and, indeed, to all others interested in promoting under their Bishops wider and more effective programs of Catholic work, we are introducing in this first number of Volume XXII several new departments which will supply information, guiding material and commentaries on the various interests and activities of the Conference.

This issue presents interesting and informative notes supplied by the N. C. W. C. Legal Department, the N. C. W. C. Social Action Department—the latter emphasizing industry, civic life, peace, family and rural life—and by the N. C. W. C. Bureau of Immigration. The featured Press Department article on pages 7-8 explains some of the services of that branch of the Conference during 1939.

Other departments will be added next month. These will

deal with important concerns of the N. C. W. C.—"Education," "Youth," "The Confraternity of Christian Doctrine," etc. A highly significant change will be the incorporation in the next issue of CATHOLIC ACTION of the "Monthly Bulletin" of the National Council of Catholic Men to its affiliated organizations.

It is hoped that the above-mentioned features and others to follow will aid in increasing the effectiveness of the Catholic Action efforts of Catholic organizations locally and nationally. If the information and guidance which these new departments supply are found practical and useful, we ask that they be called to the attention of those members of the clergy and laity who do not at present know of the aims and purposes of the N. C. W. C. in promoting a greater degree of unity in our common Catholic work.—The Editor.

HOLY FATHER *and* PRESIDENT ROOSEVELT

COLLABORATE *for* WORLD PEACE

NO ACTION looking toward restoration of peace and alleviation of human suffering in a war-torn world could be better adapted to that end than President Franklin D. Roosevelt's appointment of Myron C. Taylor, of Chicago, as his personal representative at the Holy See, and the President's letter to His Holiness Pope Pius XII, announced on the Vigil of Christmas, uniting the efforts of this nation for peace with those of the Vatican, and calling upon religious-minded people everywhere to cooperate in the establishment of a just and enduring peace. At the same time the President addressed similar letters to American religious leaders.

Widespread approval of the President's action was manifest in editorial comment in the press of the nation. Although the President's initiative was not universally approved—some non-Catholic leaders and organs expressing a desire for further enlightenment concerning the President's program, some seeing partisan political implications in his action and expressing opposition to future re-establishment of formal diplomatic relations between the United States and the Vatican, yet the President's expressed desire of encouraging "a closer association between those in every part of the world—those in religion and those in government—who have a common purpose—the restoration of just and enduring peace and alleviation of suffering"—is one that commands the allegiance of all men of good will. In the following paragraphs, we present some of the main developments connected with President Roosevelt's proposal.

ON DECEMBER 23 the Most Rev. Francis J. Spellman, Archbishop of New York, conferred with the President at the White House and later took luncheon with him. The Archbishop and A. A. Berle, Jr., assistant secretary of State, then went to the Apostolic Delegation, where, after a further conference with the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, the President's letter was transmitted for despatch to the Vatican. At the same time, President Roosevelt addressed letters to Dr. George A. Buttrick, president of the Federal Council of Churches of Christ in America, as a Protestant leader, and to Rabbi Cyrus Adler, president of the Jewish Theological Seminary of America, a leader of the Jewish religious community, suggesting that the two leaders from time to time come to Washington to discuss problems, so that endeavors toward peace might be furthered. Both Archbishop Spellman and the Apostolic Delegate praised the President's initiative.

"ALL who seek for peace will be grateful to the President of the United States for this act," Archbishop Cicognani said. "May God accomplish the desires he has expressed."

The Apostolic Delegate addressed a letter to Archbishop Spellman stating that the Papal Secretary of State had charged him to assure the President, through Archbishop Spellman, "that the message brought very great joy to the heart of the Holy Father, coming

from so exalted a source, inspired by such noble sentiments, and containing such high hopes of spiritual and civil benefits for the cause of peace."

The Apostolic Delegate also stated that "the Holy Father desires himself to make a personal and official reply to His Excellency, the President, for so important and significant a document."

THE Supreme Pontiff, in fact, made a personal comment on the President's message at the conclusion of his Christmas address to the members of the Sacred College of Cardinals. "It is a Christmas message," His Holiness said, "which could not have been more welcome to Us, because it is a powerful contribution for the achievement of a just and durable peace and alleviation of the sufferings of war. We expressed to President Roosevelt felicitations and our heartfelt gratitude."

THE nation's response to the President's initiative was manifest in messages received at the White House. In their responses to the White House, both Dr. Buttrick and Rabbi Adler took occasion to extend "cordial greetings" and to send "good wishes" to His Holiness. Leaders of religious groups, the press in all its branches, and distinguished individuals have proclaimed the President's move as one that cannot but have the most salutary effect upon efforts to bring about a cessation of armed conflict in the world.

President Roosevelt's message to the Holy Father is presented in full on the following page.

PRESIDENT ROOSEVELT'S PEACE PROPOSAL

"YOUR Holiness:

"Because, at this Christmas time, the world is in sorrow, it is especially fitting that I send you a message of greeting and of faith.

"The world has created for itself a civilization capable of giving to mankind security and peace firmly set in the foundations of Religious teachings. Yet, though it has conquered the earth, the sea, and even the air, civilization today passes through war and travail.

"I take heart in remembering that in a similar time, Isaiah first prophesied the birth of Christ. Then, several centuries before His coming, the condition of the world was not unlike that which we see today. Then, as now, a conflagration had been set; and nations walked dangerously in the light of the fires they had themselves kindled. But in that very moment a spiritual rebirth was foreseen—a new day which was to loose the captives and to consume the conquerors in the fire of their own kindling; and those who had taken the sword were to perish by the sword. . . .

"AGAIN, during the several centuries which we refer to as Dark Ages, the flame and sword of barbarians swept over Western civilization; and, again, through a rekindling of the inherent spiritual spark in mankind, another rebirth brought back order and culture and religion.

"I believe that the travail of today is a new form of these old conflicts. Because the tempo of all worldly things has been so greatly accelerated in these modern days we can hope that the period of darkness and destruction will be vastly shorter than in the olden times.

"In their hearts men decline to accept, for long, the law of destruction forced upon them by wielders of brute force. Always they seek, sometimes in silence, to find again the faith without which the welfare of nations and the peace of the world cannot be rebuilt.

"I HAVE the rare privilege of reading the letters and confidences of thousands of humble people, living in scores of different nations. Their names are not known to history, but their daily work and courage carry on the life of the world. I know that these, and uncounted numbers like them in every country, are looking for a guiding light. . . .

"I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently but inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final

history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and peoples perish. They know that the civilization handed down to us by our fathers was built by men and women who knew in their hearts that all were brothers because they were children of God. They believe that by His will enmities can be healed; that in His mercy the weak can find deliverance, and the strong can find grace in helping the weak. . . .

"It is well that the world should think of this at Christmas.

"BECAUSE the people of this nation have come to a realization that time and distance no longer exist in the older sense, they understand that that which harms one segment of humanity harms all the rest. They know that only by friendly association between the seekers of light and the seekers of peace everywhere can the forces of evil be overcome.

"In these present moments, no spiritual leader, no civil leader can move forward on a specific plan to terminate destruction and build anew. Yet the time for that will surely come.

"It is, therefore, my thought that though no given action or given time may now be prophesied, it is well that we encourage a closer association between those in every part of the world—those in religion and those in government—who have a common purpose.

"I am, therefore, suggesting to Your Holiness that it would give me great satisfaction to send to you my personal representative in order that our parallel endeavors for peace and the alleviation of suffering may be assisted.

"When the time shall come for the reestablishment of world peace on a surer foundation, it is of the utmost importance to humanity and to religion that common ideals shall have united expression.

"FURTHERMORE, when that happy day shall dawn, great problems of practical import will face us all. Millions of people of all races, all nationalities and all religions may seek new lives by migration to other lands or by reestablishment of old homes. Here, too, common ideals call for parallel action.

"I trust, therefore, that all of the churches of the world which believe in a common God will throw the great weight of their influence into this great cause.

"To you, whom I have the privilege of calling a good friend and an old friend, I send my respectful greetings at this Christmas Season.

"Cordially yours,

"FRANKLIN D. ROOSEVELT."

BISHOPS COMMITTEE'S PLEA *for* POLISH RELIEF

THE importance of immediate action "if the tragic condition of Polish refugees, and of Poles still living in their country, is to be relieved," is emphasized in a letter which the Committee of Bishops for Polish Relief sent last month to all the Archbishops and Bishops of the United States.

The Committee was authorized at the Annual General Meeting of the Bishops held at the Catholic University of America in November.

Asserting that there is no time to build up a collecting agency "even if such an agency were desirable," the letter expresses the Committee's belief that "the usual diocesan organization is equal to the task of securing funds, and that the plight of millions of our fellow Christians is a sufficient spur to the generosity of our people everywhere in this country." The letter follows:

"YOUR Committee on Polish Relief is convinced that immediate action is important if the tragic condition of Polish refugees, and of Poles still living inside their country, is to be relieved. In this afflicted country if anywhere in the world today, he doubles the effectiveness of his gift who gives quickly. It is the intent of the Committee to fortify the Polish ecclesiastical authorities in Europe but outside Poland, who have informed minds on conditions inside its borders, in order that they may use whatever remains of the Church organization there to reach the most necessitous of their people. To that end, it is the plan of the Committee at this moment to send money as it comes in to Cardinal Hlond, and to leave to him the finding of agents and of agencies to use this money for food and clothing and shelter for his despairing fellow-countrymen, and our own brethren in the Household of the Faith.

"THERE is no time to build a collecting organization even if such an agency were desirable. The Committee is persuaded that the usual diocesan organization is equal to the task of securing funds, and that the plight of millions of our fellow Christians is a sufficient spur to the generosity of our people everywhere in this country. The Committee, therefore, releases the campaign in each diocese to its Bishop, and its mechanism to his designing. It asks only that the effort be made at the earliest moment, and that the monies collected be started on their errand of mercy as soon as they are available. The Committee asks people and priests and Bishops to pray that Almighty God may add His comfort to this stricken people and that He may ward off from the western world the threat to its civilization, now the guardian of its gateway is fallen.

"THE joint resolution adopted by Congress November 4, 1939, section eight, regulating solicitation and collection of funds and contributions has been complied with.

"WILL you send, as soon as your contributions reach a sizable amount, a check to Most Rev. Stephen S. Woznicki, D.D., Auxiliary Bishop of Detroit, 3151 Farnsworth Avenue, Detroit, Mich. The balance can be turned over when your campaign is completed, or in partial amounts in the interval."

SIGNING the letter as members of the Committee, in addition to Bishop Hugh C. Boyle, of Pittsburgh, chairman, are the Most Rev. Samuel A. Stritch, Archbishop of Chicago; the Most Rev. Paul P. Rhode, Bishop of Green Bay; the Most Rev. Joseph C. Plagens, Bishop of Marquette; the Most Rev. Stanislaus V. Bona, Bishop of Grand Island; the Most Rev. John A. Duffy, Bishop of Buffalo; the Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland; the Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago; and the Most Rev. Stephen S. Woznicki, Auxiliary Bishop of Detroit. Bishop Woznicki has been named treasurer of the Committee.

U. S. Bishops' Interest in Cause of Mother Seton

The "most profound interest" of the Archbishops and Bishops of the United States in the Cause of Mother Elizabeth Ann Seton and their "ardent desire" to see her elevated to the honors of the altar are expressed to His Holiness Pope Pius XII in a message dispatched to the Vatican by Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington, who was commissioned at the November meeting of the Hierarchy by the Archbishops and Bishops to send the message in their name.

1939—BANNER YEAR for the CATHOLIC PRESS

THE year just past unquestionably proved the most important in the history of the Catholic Press, particularly that in the United States. Its amazing development from the establishment in 1822 of Bishop England's *United States Catholic Miscellany* to the well-served and efficiently organized and edited Catholic Press of 1939 constitutes one of the most notable moral facts in all this period. As the author of the present article states, never has the Catholic Press been more interesting and never in its history has it had, as the accompanying account so clearly shows, a newzier year. Credit for its increasing value must first be given to the Bishops of the United States whose foresight and generous support made the *N. C. W. C. News Service* possible, then to the fine collaboration between the directors of the Service and the Catholic editors and their own splendid organization—the Catholic Press Association. Beginning next month, this magazine will publish regularly a department intended to increase popular appreciation of our excellent Catholic publications and practical support for them.—The Editor.

By Burke Walsh—Assistant Director,
N. C. W. C. News Service

NEVER has the Catholic Press been more interesting than in 1939, when developments affecting Catholics, as Catholics, were always numerous and generally of high importance.

The last illness and death of Pope Pius XI, the ceremonies preceding and attending his funeral, and the election and coronation of His Holiness Pope Pius XII constituted one of the most gripping news stories of the last, or any, year. Covered in great and accurate detail by the Catholic Press, this story was of particular interest in the United States, because the newly elected Pontiff, as Cardinal Eugenio Pacelli, had visited the United States in 1936.

Pope Pius XII's Efforts for World Peace

Pope Pius XII's ceaseless efforts to preserve peace—efforts he began with his very election to the Papacy—held the imagination and challenged the admiration of the world. There was enormous human interest in all these labors. This interest increased, rather than diminished, after troops began to march in Europe. Then His Holiness intensified the already notable austerity of his life, continued unabated his fervent prayers, and seized upon every opportunity to urge all peoples, the citizens of belligerent nations included, to join with him in supplication for peace.

Possessed of an appeal all their own were the numerous accounts of world figures who visited the Pope at the Vatican. The close of the year saw King Victor Emmanuel III and Queen Elena of Italy call upon His Holiness with great solemnity, and the Holy Father personally return the call by visiting the Italian Sovereigns at the Quirinal Palace in Rome.

The Queen Mother and the nine-year-old Crown

Prince of Belgium, the Empress of Annam, Prince Shiri, son of the Rajah of Mysore; Prince Paul, Regent of Yugoslavia, and his wife, Princess Olga; Prime Minister Nevil Chamberlain and Foreign Minister Viscount Halifax of Great Britain, former King Alfonso of Spain, and many others were among those whose visits to the Holy Father created widespread interest.

Variety and Importance of Catholic News

To appreciate something of the profusion, variety and real first-flight importance that attached to Catholic news in 1939, one need only to glance hurriedly at the first Encyclical Letter and subsequent pronouncements of Pope Pius XII, the continued improvement in relations between the Holy See and Italy, the Vatican's interest in the suffering people of Poland and Finland, the removal of *Action Francaise*, the French newspaper, from the Index of prohibited publications, the partition of Catholic Poland by Nazi Germany and Soviet Russia, the many facets to the continuance of religious persecution in Germany, Russia and Mexico, the brilliant Church festivals in France, the remarkable demonstrations of faith in Ireland, the progress of the Church in England, developments in Hungary, Yugoslavia, Holland, Switzerland, Greece and Lithuania, the strife and restoration of peace which the Holy Land saw during the twelve months.

Work of Reconstruction in Spain

Or one might consider the cessation of the civil war and the beginning of the solid work of reconstruction in Spain, the first meeting of the Foreign Ministers of the American Republics who reaffirmed their "faith in

the principles of Christian civilization," Rumania's private school law, New Zealand's preparations, despite the war, for its National Eucharistic Congress at Wellington, February 1 to 4, 1940; the opening of the first Catholic Church in Canberra, Capital of Australia; the damage to Mission property, the sufferings and heroic labors of missionaries, the enormous obstacles, and the increased sympathy for the Church which the year 1939 brought in China, the passage of legislation in Japan which is confidently expected to facilitate the work of the Church in that country, the French National Eucharistic Congress at Algiers, which 500,000 persons attended; the consecration of twelve native Missionary Bishops, including two native Africans, by Pope Pius XII personally; the increases in the Catholic population of Africa, the problems facing the missionaries in India, and the ordination of the first native priest of the Fiji Islands.

The election of the first Pope to have visited the United States coincided in 1939 with the sesquicentennial of the establishment of the Hierarchy in the United States, and Pope Pius XII issued an Encyclical Letter to commemorate this jubilee. His Holiness lauded the achievements of the Church in the United States, and this historic document attracted great attention in non-Catholic as well as Catholic circles.

Sesquicentennial of American Hierarchy

Fruitful in interest-gripping news stories were the colorful ceremonies attending the actual observance of the American Hierarchy's Sesquicentennial, the commemoration of the semi-centennial of the Catholic University of America, the 150th anniversary of Georgetown University, the convention in New York and Washington of the first Pax Romana Congress ever held in this hemisphere, the participation of the American Cardinals in the election of Pope Pius XII, the progress of the causes for the beatification of Kateri Tekakwitha and Mother Elizabeth Ann Seton, and numerous other developments of the last twelve months.

A "vast structure of strength and grandeur which in the present crisis of the world's affairs is an outstanding bulwark of Holy Mother Church," is the way the United States Hierarchy was described in the course of the ceremonies marking its 150th anniversary.

Intensified Activities of N. C. W. C.

The outbreak of war in Europe had its repercussions in the United States, and these were reflected in the numerous new and varied problems with which the Catholic Church in this country was faced. The departments and bureaus of the National Catholic Welfare Conference broadened the base of their work and intensified their activities to meet the demands. The Administrative Board of the N. C. W. C. was able to report to the Annual General Meeting of the Bishops in November that the work is "well organized," and

that "the continuing service rendered to vital Catholic interests constitutes strong defense for the welfare of the Church in our country."

N. C. W. C. Praised by Pope Pius XII

Pope Pius XII himself lauded the generosity with which the Bishops have given themselves to the work of the N. C. W. C., and praised the "wisdom and foresight" with which the members of the Hierarchy are "meeting the problems of these changing times."

The "admirable zeal" with which the Hierarchy has striven through the N. C. W. C. "to develop every branch of the Apostolate" was commended by His Eminence Giuseppe Cardinal Pizzardo, President of the Central Office of Catholic Action in Rome. Noting the "unceasing zeal" of the American Bishops, His Eminence Raffaello Carlo Cardinal Rossi, O.C.D., Secretary of the Sacred Consistorial Congregation, gave assurance that his Congregation prays for the continued progress of the N. C. W. C.

It was an extremely timely as well as an interesting story that 1939, the twentieth anniversary of the "Bishops' Program of Social Reconstruction," found that ten of the eleven principal recommendations made after the close of the World War have been wholly or partially translated into fact.

Greatly helpful to an understanding of world conditions were the statements issued by the Administrative Board of the N. C. W. C. in 1939 expressing an ardent desire for peace in the ranks of labor, praying success for the American Government's peace efforts, praising the Catholic University's crusade to promote "loyalties and civic virtues in a Christian democracy," warning against "hate mongers who set loose the evils of cupidity, anger, envy and revenge," expressing compassion for the Bishops, priests and people of Poland, and authorizing the establishment of the Bishops' Committee for Polish Relief, which moved swiftly into action.

Of particular appeal was the Bishops' expression of profound gratitude to Pope Pius XII for his devotion to the cause of peace. At the same time they called upon the Catholics of the country to emulate the Sovereign Pontiff's example and "join in the efforts of their Common Father."

The social injustices heaped upon the colored race were deplored in a letter written for the Administrative Board in November.

N. C. W. C. News Service Explains Catholic Interests

Full reports carried in the Catholic Press on the position taken by the N. C. W. C. were essential to a proper understanding of how two highly important measures before Congress in 1939 were likely to affect Catholic interests. One of these measures was the so-called Thomas Bill, which proposed the appropriation of large sums to provide "more effective programs of

public education." Appearing before the Senate Committee on Education last February, the Rev. Dr. George Johnson, Director of the N. C. W. C. Department of Education, opposed the measure "in its present form" in behalf of the N. C. W. C. Administrative Board. Dr. Johnson told the Senate Committee the bill represented an "indefensible discrimination" against children in Catholic schools.

The second measure was the Wagner National Health Bill. In the form in which it was drawn, this bill was opposed by the N. C. W. C., the National Conference of Catholic Charities, the Catholic Hospital Association and other bodies.

One might not have appreciated the fact that there is a Catholic refugee problem, if he had not read in the Catholic Press of the works of the Bishops' Committee for Catholic Refugees.

Campaign Against Indecent Literature

The accomplishments of the Bishops' Committee sponsoring the National Organization for Decent Literature, the remarkable success of the Montezuma Seminary, founded in New Mexico by the Bishops of the United States to train Mexican candidates for the priesthood; the extraordinarily fruitful work of the Confraternity of Christian Doctrine, the labors of the Catholic Rural Life Conference, and the extension of the *N. C. W. C. News Service* facilities to include a news service in the Spanish and Portuguese languages for use by Latin American papers—all produced accounts which were of deep human interest as well as high news value.

The grief and sympathy spontaneously expressed in the United States on the death of Pope Pius XI are said to have been without parallel in the history of this country. President Roosevelt cabled an expression of grief, and both houses of Congress adjourned as a mark of respect.

The death of Cardinal Mundelein was another occasion for widespread sorrow in the United States. President Roosevelt sent his Naval Aide to represent him at the Cardinal's funeral in Chicago, and non-Catholics the nation over joined with their Catholic brethren in sincere grief.

President's Felicitations to Pope Pius XII

Informed of the election of Cardinal Eugenio Pacelli to succeed Pope Pius XI, President Roosevelt dispatched to the new Pontiff an expression of his "true happiness" in the news. He recalled the new Pope's visit to the United States in 1936, and sent "a personal message of felicitation and good wishes."

The fact that the American Cardinals were able to get to Vatican City in ample time to take part in the election of the new Pope was not only a highly inter-

esting news story in itself, but it was productive of many historical feature articles of great public appeal.

Archbishop Cicognani's Inspiring Zeal

Renewed proofs of the enormous zeal which His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, has for the welfare of the Church in this country were themselves the sources of many engrossing news accounts. These included a number of scholarly discourses by His Excellency and his bringing out, at the end of the year, of a volume entitled "Sanctity in America." This book devotes each of 17 chapters to a Servant of God whose sanctity has enriched the United States.

Outbreak of war in Europe stranded many delegates to the Pax Romana Congress in the United States, and their plight was of sincere interest to the readers of the Catholic Press. Reports on the gigantic mass meeting sponsored by the "Keep the Spanish Embargo Committee," which in turn was sponsored by the National Council of Catholic Men, and exposure of various Leftist propaganda devices in connection with the Spanish civil war were important contributions of the Catholic Press in 1939.

Revision of the New Testament

Revision of the Douay Rheims New Testament, the tremendous efforts put forward by Catholic Charities in the United States, jubilee observances, legislation providing free bus transportation and free textbooks to parochial as well as public school children, honors conferred upon Catholics, the death of Associate Justice Pierce Butler of the United States Supreme Court, the appointment of Frank Murphy as Attorney General, making the first time in history that two Catholics actually served in the President's Cabinet simultaneously; the notable roles played by priests in the arbitration of employer-employee disputes, the new officers of national Catholic lay organizations, distinguished visitors, notable converts to the Faith, Catholic contributions to science, and hundreds of public questions which touched Catholic interests at dozens of different points, were other matters which helped to provide the Catholic Press with its newsiest year ever.

MONSIGNOR SHEEN'S CATHOLIC HOUR SERIES

On January 7, Right Rev. Msgr. Fulton J. Sheen began his 1940 series on the Catholic Hour marking his tenth appearance in the program. In Part One of this series Msgr. Sheen will deliver five addresses on "Peace, the Fruit of Justice," a commentary on the first encyclical of Pope Pius XII, *Summi Pontificatus*. It will be an analysis of the contemporary world in terms of the four-fold critique laid down in that encyclical; and also will partake of the character of a call to penance, to prayer, to sacrifice and a re-awakening of the consciousness of sin and the regnancy of God. A correlation of "The Seven Last Words and the Seven Virtues" will be the subject of the eight succeeding addresses.

The N. C. W. C. *and* *the* CATHOLIC COLLEGE

CAREFUL reading of the accompanying article contributed by a faculty member of Marygrove College, Detroit, Michigan, is earnestly recommended to our readers, especially by those who are at present enrolled in a Catholic college as well as by those who have graduated therefrom.

"It is too soon yet," says the author, "to tell what will be the ultimate effect of trying to make college students conscious of themselves as part of a nation-wide organization of Catholic laity working under their respective Ordinaries to restore all things in Christ; but surely we are not too optimistic when we hope that a goodly number of our graduates will cooperate more intelligently and generously with their bishops and pastors because of their present training. At any rate, we have the consolation of knowing that they will have spent four years that will stand them—and us—in good stead when it comes to the final accounting."

By Sister Honora, I.H.M.

AT A REGIONAL meeting of the National Catholic Educational Association last spring, a speaker, talking from the secondary school angle on the problem of cooperation between the secondary school and the college, startled his audience by a brief but pointed question: "We advise our high school graduates to continue their education in Catholic colleges. *Are there any?*"

Several years before, the same group had been "startled" by the much quoted statement of President Hutchins: "The thing wrong with the Catholic colleges is that they are not Catholic enough."

What is a "Catholic-enough" College?

What is a Catholic college? What is a Catholic-enough college? Is there a reliable measure of the Catholicity of colleges? We have a common understanding, for instance, of the practical Catholicity of an individual. Have we one, or may we arrive at one, for the practicalness of a Catholic college?

The speaker from within the fold apparently accepted our institutions at least as colleges; the one from wit' out was less generous, but more specific. Did he have in his subconscious mind perhaps an old, old precept: Seek ye first the kingdom of God and His justice and all things shall be added unto you? Or something about a "single eye"?

But to be practical. There surely can be no disagreement amongst us as to the *end* of our college existence in the educational world. We all state our objectives, unexceptionably, in our catalogues. Whatever differences exist, then, must be in the means to the end; and evidence is not lacking that there are differences in plenty even in the fields of philosophy and religion where one might expect to find rather close agreement. The 1937 report of the N. C. E. A. Committee on Edu-

cational Policy and Program gives a summary of actual variations in a fairly representative proportion of the member colleges.

Agreement on Fundamental Principles

Presumably, since we agree on the end of our existence, we must agree on a few fundamental facts and principles; and probably we all find Pius XI's formulation of them in *Christian Education of Youth* as satisfactory as any.

"Since the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the State. . . . It follows logically and necessarily that it must not be in opposition to, but in positive accord with those other two elements, and form with them a perfect moral union, constituting one sanctuary of education. . . .

"To be this (a fit place for Catholic students), it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of the school, not only the elementary, but the intermediate and the higher institutions of learning as well. . . .

"Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the examples and teaching of Christ."

Recapitulating briefly: the school (including the college) is one element in the "sanctuary of education"; organization, course-content, and method must be regulated "by the Christian spirit under the direction and

maternal supervision of the Church"; Christian education is concerned with the whole student.

So much for principles; we agree on those. Can we find a common ground in practice, exclusive of a system of hours in this and hours in that, that will reassure our confreres and prove us Catholic enough to justify even a creditable—and an accredited—existence in the American educational world? Is there anywhere a "profile" that will serve us as both standard and ideal, that will enable us first to range ourselves where we belong on the curve of college Catholicity and then serve as an incentive to a skew at the upper end?

N. C. W. C. Offers Solution of Problem

May we not find the solution to our problem in the National Catholic Welfare Conference?

The National Catholic Welfare Conference was organized twenty years ago as the agency of the archbishops and bishops in the United States for the promotion of unity in Catholic work. The *thought* of the Conference is, therefore, the thought of the Church made readily accessible and eminently practicable.

Whether or not Catholic colleges were specifically and directly included in the work for which the Conference was organized is of no particular moment; they will find in its program a criterion by which to judge their fruits and according to which, if necessary, to modify their procedures.

The N. C. W. C. offers guidance through two types of program: (1) educational; (2) activities. For the college these can be easily considered as curricular and extra-curricular, or more aptly, co-curricular.

What is the difference, curricularly speaking, between a Catholic and a secular college? The difference, founded on the fact that "Christian education takes in the whole aggregate of human life," is that specific training be given in religion and philosophy. That the bishops of the country take for granted such instruction in our institutions is evident in their provision through the Confraternity of Christian Doctrine "to extend knowledge and practice of the Faith among those outside the Catholic school system"; to enroll in religious discussion clubs "college students living in a secular atmosphere." Does the college that requires courses in religion for only first or second year students, or the college that teaches religion "only indirectly in all its courses" meet the expectations of the hierarchy, of secondary school authorities, or even of logical non-Catholics?

Christian Spirit Must Pervade All Teaching

But "the younger generation must be trained in the arts and sciences for the advantage and prosperity of civil society"; hence the provision in the college curriculum for theory and practice in the multiple branches of human learning. And "it is necessary," says Pius XI, "that all the teaching, . . . teachers,

syllabus and textbooks in every branch, be regulated by the Christian spirit."

How literal need the college be in its interpretation of "Christian spirit"? No more literal than the hierarchy in their express provisions through the N. C. W. C. Catholic college students in literature and the arts, in history, economics, sociology, journalism, education, in physical and biological science, should be guided in their study and investigation in these fields on the fundamental principles enunciated by the Sovereign Pontiffs successively reigning. These have been interpreted, publicized, and made available by the departments and committees of the Conference. It is a pity when graduates of Catholic colleges make their first acquaintance with them *after* leaving school.

Thus far the professional organization of the school. There is still to consider the direction of the extra-class activities of the students. These may be classed as the purely recreative, what the students themselves call fun, and the useful or usefully recreative. The latter only will be considered here.

One hears much discussion of Catholic Action in the colleges; which, how, and how much. Which? If Catholic Action is the participation of the laity in the apostolate of the hierarchy, why not select on the basis of what the hierarchy manifestly wants done? How? That will depend on the individual college and the individual in the college. How much? As much as can be accomplished without detriment to the student's scholastic program, which is, after all, the main reason for the existence of the school.

N. C. W. C. Provides Channels of Organized Catholic Life

Since the lay councils of the N. C. W. C. were designed to be the channels of organized Catholic life throughout the country, their national committees offer a variety of activities in which young people may function *while in college*, not only to the immediate advantage of all concerned, but to the end that permanent habits of zeal, charity, and cooperation be established.

A voluntary grouping of students according to their interests, and following the committee organization of the National Council of Catholic Women, has produced satisfactory results in one college for years.

The Committee on the Extension of Religious Education aims to further the work of the Confraternity of Christian Doctrine. Catechetical work is quite within the abilities and the time schedules of students, and always attracts a good number. The fact that such simple services as providing transportation and preparing material for those who teach, entitle a worker to active membership in the Confraternity, gives Christian dignity to the humble tasks that may be all that an individual student can handle at a given time.

(Turn to page 23)

"SANCTITY in AMERICA"

A VOLUME bearing the above title and devoted to the lives of men and women whose sanctity has enriched this nation has just issued from the pen of Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States. The purpose of the book's seventeen chapters of 154 pages is to bring to general knowledge the heroic virtues of those whose merits have aroused in the American people a desire for canonical processes leading to the glory of the altar.

In his introduction to the compilation of lives, His Excellency points out that the late Pope Pius XI, with paternal affection, received, petitions formulated to promote the causes of beatification and sanctification—among them that of Mother Cabrini, first American citizen elevated to the honors of the altar.

THE present gloriously reigning Supreme Pontiff, Pope Pius XII, has shown the same paternal interest, the Delegate adds, particularly in the causes of the Venerable John Nepomucene Neumann, C.S.S.R.; Mother Philippine Duchesne; Mother Elizabeth Seton; and the Indian maiden, Cateri Tekakwitha. Regarding the purpose of the book Archbishop Cicognani writes:

"The present sketches have the sole purpose of blazing the way. The collection is not complete—it is merely a first attempt, that may be further developed by specialists. However, it may arouse in many a pleasant surprise to see such a lengthy list of Servants of God associated with America. There are indeed

many heroes of sanctity among the pioneers of the Gospel in this land—among the Jesuits, Franciscans, Dominicans and others who came from diverse nations to preach the word of God."

THOSE whose lives are briefly but inspiringly presented are: The Jesuit Martyrs of North America; the Venerable John Nepomucene Neumann, C.S.S.R.; Joseph Rosati, C.M., the first Bishop of St. Louis; Mathias Loras, first Bishop of Dubuque; Frederic Baraga, first Bishop of Marquette; Junipero Serra, O.F.M., Apostle of California; Magin Catala, O.F.M., "Holy Man of Santa Clara"; Venerable Felix De Andreis, C.M., first superior of the Congregation of the Mission in the United States and vicar general of Upper Louisiana; Samuel Charles Mazzuchelli, O.P., Missionary Apostolic; Francis Xavier Seelos, C.S.S.R., preacher and missionary; Father Leo Heinrichs; Mother Frances Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart; Cateri Tekakwitha, the "Lily of the Mohawks"; Venerable Mother Rose Philippine Duchesne, foundress of the Religious of the Sacred Heart in the United States; Mother Elizabeth Ann Seton, foundress of the Sisters of Charity in the United States; Mother Theodore Guerin, foundress of the Sisters of Providence, St. Mary-of-the-Woods, Indiana; Mother Mary Magdalen Bentivoglio, foundress of the Poor Clares in the United States.

The publisher of "Sanctity in America" is the St. Anthony Guild Press, Paterson, N. J. Price: \$1.00.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

January, 1940

- 6—SPECIAL CONVOCATION OF BOY SCOUTS OF CATHOLIC FAITH IN ARCHDIOCESE OF PORTLAND, OREG., in Portland, Oreg.
- 15—CONSECRATION OF MOST REV. JOHN F. O'HARA, C.S.C., as titular Bishop of Mylasa and Auxiliary Bishop of the Army and Navy Diocese, at the University of Notre Dame, Notre Dame, Ind.
- 16-17—NATIONAL COUNCIL OF CATHOLIC WOMEN—Meeting of Executive Committee, Washington, D. C.
- Week of January 22—NATIONAL ASSOCIATION OF CATHOLIC PUBLISHERS AND DEALERS IN CHURCH GOODS, New York, N. Y.

February, 1940

- 3—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—New England Student Federation, Boston, Mass.
- 26-27—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—Regional Meeting, Buffalo, N. Y.

March, 1940

- 25-26-27—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—14th annual national meeting and national meeting of Student Federation, Washington, D. C.
- 27-29—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—Thirty-seventh Annual Convention, Kansas City, Mo.

April, 1940

- 19-21—NEWMAN CLUB—Provincial meeting, Ann Arbor, Mich.
- 25—CONSECRATION OF MOST REV. ALBERT L. FLETCHER AS BISHOP OF LITTLE ROCK, at Little Rock, Ark.
- 28-29—NATIONAL COUNCIL OF CATHOLIC WOMEN—regional conference, Birmingham, Ala.

May, 1940

- 23-25—CATHOLIC PRESS ASSOCIATION—Annual Convention, Detroit, Mich.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. JOHN A. DUFFY, Bishop of Buffalo, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; and MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden; MOST REV. CHARLES HUBERT LEBLOND, Bishop of St. Joseph.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Archbishop Stritch's Christmas Message

THE following message from the Most Rev. Samuel A. Stritch, Archbishop of Chicago and chairman of the Administrative Board, N. C. W. C., and addressed to Right Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., was received with appreciation and gratitude by all members of the N. C. W. C. headquarters staff:

"In my own name and that of the Administrative Board, with deep appreciation of the fine things done in a fine way, I wish you and the whole staff of the National Catholic Welfare Conference offices a holy and happy Christmas and a New Year filled with choicest blessings."

Bishop Gannon Plans News Service In Spanish and Portuguese

OF interest in connection with the current effort to establish cultural relations between this country and the South American republics, and work of the United States Department of State to promote a feeling of friendliness, mutual esteem and concentration on common problems in this hemisphere, is the announcement by the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the N. C. W. C. Press Department, of plans for a world-wide Catholic news service issued in the Spanish and Portuguese languages by the Press Department of the N. C. W. C.

Bishop Gannon received approval for his plan at the recent General Meeting of the Bishops in Washington. Pointing to the fact that the *N. C. W. C. News Service* is presently serving papers in 24 countries; that it goes to such distant lands as Australia, South Africa, China and the Straits Settlements, and that yet there are few subscribers in Latin America, Bishop Gannon said:

"We have striven steadily for years to build, in this field, subscribers to our present service. The meager results to date, and our experience in the effort, indicate plainly that if we are to succeed we must create a separate and special service in the Spanish language. Perhaps never before has it been so desirable that our Service go into Latin America; and moreover, the time seems especially auspicious for such an extension."

Bishop Gannon pointed out that the problem is a dual one, first of acquainting United States readers with happenings of Catholic interest in these sister republics with a Catholic heritage and culture, and, second, of counteracting the belief among them that Catholic influence and activities in the United States are of little importance.

Episcopal Promotions and Appointments Announced by the Apostolic Delegate to the United States

FOUR hierarchical appointments of high importance in the United States have just been announced in word received at the Apostolic Delegation from Rome.

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, has been named Archbishop of Chicago.

The Most Rev. Moses E. Kiley, Bishop of Trenton, has been named Archbishop of Milwaukee.

The Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, has been named Bishop of Wichita.

The Very Rev. Dr. Sidney Matthew Metzger, Pro-Rector of St. John's Seminary, San Antonio, Texas, has been named Titular Bishop of Birta and Auxiliary Bishop of Santa Fe.

Archbishop Stritch will succeed to a See left vacant by the death of Cardinal George Mundelein on October 2. Archbishop-designate Kiley will succeed Archbishop Stritch in the See of Milwaukee.

Archbishop Stritch was honored by his fellow Bishops in the United States last November with election as chairman of the Administrative Board of the National Catholic Welfare Conference.

At the time, he could look back upon more than 29 years during which, as priest and Bishop, he had rendered brilliant service to the Church in three different Sees. He was chancellor of his native Diocese of Nashville when he was named Bishop of Toledo in 1921. He was just a little more than 34 years old, the youngest member of the Hierarchy

with the N. C. W. C.

in the United States at the time of his episcopal consecration on November 30, 1921. He was named Archbishop of Milwaukee on August 26, 1930.

Profound learning and great administrative ability are two dominant qualities exhibited by Archbishop Stritch as priest and Bishop. These he was known for at the time of his episcopal consecration and these he has continued to manifest throughout the years. His pronouncements in the Archdiocese of Milwaukee have commanded widespread attention and respect.

Archbishop Kiley was spiritual director of the North American College in Rome at the time he was named fifth Bishop of Trenton in 1934, but prior to that time he had built up a widespread reputation for the organization and administration of charitable works in the Archdiocese of Chicago.

The new Archbishop is a native of Nova Scotia, spent his boyhood at Somerville, Mass., was ordained to the priesthood in Rome, was a priest of the Archdiocese of Chicago, returned to Rome to serve on the staff of the North American College, and was solemnly consecrated in the Eternal City. He was a member of the Pontifical Commission to Russia prior to his elevation to the Episcopacy.

His Eminence, Raffaello Carlo Cardinal Rossi, O.C.D., Secretary of the Sacred Consistorial Congregation, officiated at the solemn consecration of Bishop Kiley in the American Church of Santa Susanna in Rome on March 17, 1934. The co-consecrators were His Eminence, Carlo Cardinal Salotti, then Archbishop and Secretary of the Sacred Congregation for the Propagation of the Faith, and the Most Rev. Thomas J. Walsh, Archbishop of Newark.

The late Cardinal Patrick Hayes officiated at the solemn installation of Bishop Kiley as Ordinary of the See of Trenton on May 8, 1934.

Bishop Winkelmann was born in St. Louis on September 12, 1883. He pursued his courses in philosophy and theology at Kenrick Seminary, St. Louis, and was ordained to the priesthood by the Most Rev. John Joseph Glennon, Archbishop of St. Louis, on June 11, 1907. He was named Titular Bishop of Sita at the time he was appointed Auxiliary to Archbishop Glennon on September 13, 1933. His consecration took place on November 30 of that year, with Archbishop Glennon officiating.

Bishop-designate Metzger is understood to be the first member of the class of 1926 of the North American College in Rome to be raised to the purple. He has been ordained only 14 years and is 37 years old, having been born at Fredericksburg, Texas, on July 11, 1902. After his ordination in Rome he continued his studies there, receiving the Doctorate in Sacred Theology from the Propaganda College and the Doctorate in Canon Law from the Pontifical Institute of Canon and Civil Law. He is at present also Regent of the Law School of St. Mary's University of San Antonio.

Members of the N. C. W. C. staff, rejoicing in Archbishop Stritch's promotion, offer to His Excellency and his successor, Archbishop-elect Kiley, most respectful felicitations and prayerful good wishes; also to Bishops-elect Winkelmann and Metzger on their elevation.

Michigan Catholic College Group Felicitates N. C. W. C.

THE Association of Catholic Colleges of Michigan, at its annual meeting last month, adopted resolutions congratulating the National Catholic Welfare Conference on the twentieth anniversary of its work in the field of Social Action.

"In view of the accomplishments of the National Catholic Welfare Conference and its continuing grand work for the general welfare," the resolution states, "the Association of Catholic Colleges of Michigan tenders congratulations and commends its work, in particular, its Department of Social Action, disseminating therefrom invaluable literature for the teaching of Papal Encyclicals in the seminary and the Catholic college."

Archbishop Spellman Named Army and Navy Ordinary with Father O'Hara as Auxiliary

ANNOUNCEMENT of the appointment by the Holy Father of the Most Rev. Francis J. Spellman, Archbishop of New York, to be Bishop Ordinary for the Army and Navy, and of the Very Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame, to be Auxiliary Bishop of the Army and Navy Diocese, with the Titular See of Milasa, was made on December 11 by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

In his new office as Bishop Ordinary for the Army and Navy, Archbishop Spellman succeeds the late Cardinal Hayes, whom he also succeeded as Archbishop of New York. The Chancellor of the Diocese has been the Rt. Rev. Msgr. George J. Waring.

Bishop-elect O'Hara, who becomes the Auxiliary of the Army and Navy Diocese, is a native of Ann Arbor, Mich. He was born on May 1, 1888, the son of John W. and Ella C. (Thornton) O'Hara. He made his earlier studies in the parochial and public schools of Peru, Ind., and later attended the Colegio del Sagrado Corazon at Montevideo, Uruguay; the University of Notre Dame, and the Catholic University of America. Still later he studied banking at the University of Pennsylvania. He was ordained on September 9, 1916, by Bishop Chartrand in the Cathedral at Indianapolis and became professor and prefect of religion at Notre Dame in 1917.

In 1933 he was named vice president of the University, and in 1934 became its president. Previously he had been a member of the Provincial Council of the Congregation of the Holy Cross. Father O'Hara spent considerable time in his youth in South America, where his father was a member of the American Consular Service, and he is considered a leading authority on South American affairs. In 1938 he was appointed by President Roosevelt as one of the delegates to the eighth Inter-American Conference at Lima. His work at Notre Dame, where he established the daily *Religious Bulletin* and has been singularly successful in fostering the religious life of the students, makes him particularly fitted for his duties as Auxiliary Bishop for the Army and Navy.

Auxiliary Bishop for Diocese Of Little Rock Appointed

THE Rt. Rev. Msgr. Albert Lewis Fletcher, vicar general of the Diocese of Little Rock, was named Auxiliary Bishop of Little Rock, with the Titular See of Samo, it was announced in connection with the Consistory held in Vatican City on December 11.

Bishop-elect Fletcher is a native of Little Rock, the See City of the Diocese. He was born on October 28, 1896, the son of Thomas M. and Helen (Wehr) Fletcher. His mother is living. He studied at Little Rock College and St. John's Home Mission Seminary in Little Rock and was

(Continued on next page)

Month by Month with the N. C. W. C.—Continued from page 15

ordained to the priesthood on June 4, 1920, by the present Bishop of Little Rock, the Most Rev. John B. Morris, whose Auxiliary he now becomes.

From 1923 to 1926 he served as president of Little Rock College, and from 1925 to 1939 as professor of Dogmatic Theology at St. John's Seminary. In 1926 he became Chancellor of the Diocese, a post which he held till 1933, when he became Vicar General. He was named by the Holy Father in November, 1929, a Papal Chamberlain, and was created a Domestic Prelate on November 8, 1934. He has been president of the Diocesan Publication Society since 1937.

CATHOLIC ACTION extends all good wishes and prayers to Bishop-elect Fletcher in his new assignment.

Bishop Wehrle, Head of Bismarck Diocese, Retires After a 30-Year Episcopate

THE Most Rev. Vincent Wehrle, O.S.B., Bishop of Bismarck, whose retirement, together with his transfer to the Titular See of Teos, was announced recently by the Apostolic Delegate, was the first Bishop to administer this See, having been named by Pope Pius X when the Diocese was created in 1910. The Very Rev. Joseph Raith, who has been Vicar General, is designated Administrator of the Diocese.

Bishop Wehrle was born in the Canton of St. Gall, Switzerland, on December 19, 1855, and came to the United States in the same year that he was ordained—1882. During his nearly 30 years as head of the Diocese of Bismarck, he has infused a spirit of progress and contributed greatly to the substantial growth of the See. He has also consecrated five Bishops. He established a Benedictine community at Richardton, N. Dak., and has long been known as a champion of social legislation for the farmers of North Dakota.

To the retiring Ordinary, CATHOLIC ACTION extends sincere congratulations on his many episcopal accomplishments and grateful remembrance and prayers for peace and blessings in the years to come.

Exclusion of Religious Questions From Census Regretted by Catholic Spokesmen

NOTING the refusal of the United States Bureau of the Census to include religious questions in the schedules of population for the 1940 census, the Most Rev. John F. Noll, Bishop of Fort Wayne and chairman of the Bishops' Committee on the Census, directed attention to the fact that representatives of "fully four-fifths of all people connected with the various churches in the United States have gone on record as favoring the inclusion of at least two questions, namely, (1) Are you affiliated with any religious organization? and (2) If so, which?"

Bishop Noll pointed out that the government has long collected religious data in a special census and that the intention behind the proposed inclusion of the two questions in the regular 1940 census was to obtain more efficiently and at far less cost to the government information which is not obtained through the special census, even though considerable money is spent.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, communicated the Bishops' stand in regard to the inclusion of the questions to Harry L. Hopkins, Secretary of Commerce. Informing Secretary Hopkins of the Bishops' indorsement and re-indorsement of the proposal, Monsignor Ready's letter said:

"The action taken by the General Meeting last year and again this year was based on the conviction of the great worth such an enumeration would be for the

social institutions of our country. The so-called Religious Census taken decennially by the Bureau of the Census since 1906 is inadequate and unsatisfactory. It puts an unnecessary burden on religious associations and besides is costly to the government. The appropriation granted for the Religious Census could be curtailed and the remainder more advantageously spent by the addition of one question to the 1940 schedule."

Louis Kenedy, N. C. C. M. president, has likewise been very active, in his capacity as chairman of the Association of Statisticians of American Religious Bodies, in the effort made to have such religious questions included in the census questionnaire. In a letter he wrote to *The Washington Post* he pointed out that 32 of the 33 representatives of religious bodies comprising the membership of the Association had gone on record in favor of the questions; that, in fact, *all* of the Christians were in favor of it, the lone dissenting vote having been cast by the Jewish representative.

New Virgin Island School Law Safeguards Catholic Interests

IN A letter to William F. Montavon, director of the N. C. W. C. Legal Department, the Rev. Arthur Finn, C. SS. R., pastor of the Redemptorist Church in St. Thomas, Virgin Islands, forwards a copy of the newly-enacted bill pertaining to the public schools of the Islands and the private, parochial and denominational schools, and expresses as follows his approval of the new law:

"I believe that the bill as passed safeguards the rights of the Church as regards the parochial school system, and I cannot see where any hardship will be suffered by the Church if the Governor signs the bill."

As enacted the bill requires that all schools of the Islands shall conform to certain standards of efficiency and that a certificate of accreditation shall be granted to any parochial or private school which requests it, "when, taking into consideration the building and equipment, the curriculum and teaching personnel of the school," the head of the Department of Education "finds that the parochial or private school making the petition has an efficiency substantially equal to that required in a government school of like grade."

Both the director and the assistant director of the N. C. W. C. Legal Department visited the Virgin Islands last year for the purpose of discussing with public officials and members of the legislative assembly a very objectionable school law that was being prepared for consideration by the legislature of the Islands. The enactment of the present satisfactory law is considered gratifying evidence of the success of this visit.

Catholic Leaders Attend Inter-American Conference

INTER-AMERICAN cultural relations to be promoted by the exchange of leading publications and books among the South American nations and the United States was the subject of a conference held in Washington, D. C., at the end of November, under the sponsorship of the Department of State. The significance of inter-American relations at this time was pointed out by the Rev. Dr. Edmund A. Walsh, S.J., vice president of Georgetown University, who presided at the dinner session of the conference.

Among the Catholic leaders participating in the conference were the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; William F. Montavon, director of the Legal Department, N. C. W. C., and the librarians of a number of leading Catholic universities and colleges.

ON *the* FEDERAL LEGISLATIVE FRONT

An Analysis of Some Important Measures Before the 76th Congress

National Health Bill—Federal Aid to Education Bill

THE Third Session of the Seventy-Sixth Congress, beginning January 3, will have before it several measures of great interest to Catholics. Perhaps the most important of these measures is S. 1620, known as the Wagner National Health Bill. This bill was the subject of prolonged hearings before a Subcommittee of the Senate Committee on Education and Labor in May and June of the past year. At these hearings Catholic interests were represented by: William F. Montavon, director of the Legal Department of the National Catholic Welfare Conference; Rt. Rev. Msgr. John F. O'Grady, executive secretary of the National Conference of Catholic Charities; and Rev. Alphonse M. Schwitalla, president of the Catholic Hospital Association of the United States and Canada.

Work of Church in Health Services

Mr. Montavon in his presentation before the Subcommittee outlined the work of the Church in health services and services to the needy, the sacrifices of the thousands of sisters and brothers in more than 700 hospitals and 300 related agencies in carrying out the supernatural mission of charity. He then proceeded to analyze the bill from the Catholic point of view as follows:

"S. 1620 would amend, revise, expand, and in some respects radically change this Social Security Act of 1935. Particularly, this bill makes the health of all the people primarily, and tends to make it exclusively, a Government concern and to make the provision of medical care primarily, if not exclusively, a political function.

"It is sound public policy to expend governmental funds for the care of individuals through private agencies performing a social function.

"We find that S. 1620, in its present form, fails to provide for, indeed would make impossible, any cooperation of governmental and non-governmental agencies.

"Provisions which the Act of 1935 requires to be embodied in approved state plans under Title V, Part 1 and Part 2, for the precise purposes of securing cooperation between governmental and non-governmental groups and agencies would be repealed by S. 1620.

Cooperation Restricted by Repealed Provisions

"S. 1620 would substitute for these repealed provisions other provisions which would restrict cooperation to the relations of the state health agency to *other public agencies*.

"S. 1620 would deny to members of the professions and agencies the right to membership on advisory boards to be established by the state agency.

"S. 1620 would place complete control of the so-called 'national health program' and its administration in federal executives by amending the provision of the Act of 1935 requiring that the state plan and rules and regulations, to be made by a state agency, be approved by a federal authority who is himself empowered to make rules and regulations and to withhold payment of the federal grant to a state not complying substantially.

"S. 1620 would divide the elements now providing medical

This new feature, offering information and guidance to CATHOLIC ACTION readers, will be contributed regularly by the N. C. W. C. Legal Department.

care into two rival groups, those serving under a state plan, and those not so serving.

"It is important that every provision, every word of this bill be weighed and carefully considered at this time, so that final legislative action may accomplish the right social purpose of balancing the rights of the employer with the rights of the employed and the rights of both of them with the general welfare.

Mr. Montavon Expresses Views of N. C. W. C.

"Thus having stated briefly the attitude of the National Catholic Welfare Conference, I desire to make it clear that the National Catholic Welfare Conference believes that the state and federal Government have a duty in the health field. Any sound progressive program to bring adequate medical care to those to whom it now is not available is welcomed and supported.

"Upon examination we find that S. 1620 is not a clear expression of the spirit of partnership and cooperation that in our country exists between governments, federal and state, and between governmental and non-governmental agencies. This spirit has developed and is the true national tradition. It should be recognized and encouraged by whatever bill is finally reported favorably by this Committee. Only by mutually trustful cooperation between social agencies, voluntary and nongovernmental in character, and agencies of government, local, state, and federal, can the full purpose and possibilities of such a health program be realized."

Father Schwitalla and Monsignor O'Grady supported the criticisms made by Mr. Montavon and brought more detailed information of the work of their respective organizations to the attention of the Subcommittee. The bill has not as yet been reported by the Subcommittee, but it is expected that some action will be taken on this or a similar proposal during the coming session.

Provisions of the Thomas Education Bill

Of great interest is the Thomas Bill, S. 1305, known as the Federal Aid to Education Bill. This measure would provide Federal funds to aid the states in enlarging their program of education. The bill was drafted on the basis of a Report made by the President's Advisory Committee on Education on February 18, 1938.

The bill was the subject of public hearings before a Subcommittee of the Senate Committee on Education and Labor. Rev. George Johnson, director of the Department of Education of the National Catholic Welfare Conference, appeared before the Subcommittee and, in the name of the Administrative Board, N. C. W. C., opposed S. 1305 "in its present form."

"It is strange indeed," Dr. Johnson told the Senate Subcommittee, "that this bill, which in most respects follows the recommendations of the Advisory Committee on Education, should ignore them on one very important issue."

Dr. Johnson, who was himself a member of the Advisory Committee, said that group "recognized the fact that all of the children of the United States are not in tax-supported schools," and "recognized, moreover, that whether or not

(Turn to page 19)

SIDELIGHTS *on* SOCIAL ACTION

Contributed
by the
N. C. W. C. Department of Social Action

INDUSTRY

"THE NEGRO WORKER IN FREE AMERICA."—This is the title of the new Social Action Series pamphlet, with outline, by Father Paul Gilligan of the St. Paul Seminary, St. Paul, Minnesota. Written in terms everyone will understand and find interesting, this pamphlet is recommended especially to inter-racial groups, study clubs, lay organizations, college and high school economic and sociology classes. . . . *Labor Board Hearings*—The congressional investigation of the Labor Board has not, so far, revealed any necessity for a change in the law or even serious mistakes in administration. The big trouble still is that the Board, in protecting the right of labor to organize, meets a divided labor movement. Both wings of the labor movement think they have been discriminated against. Mistakes about the nature of the unit of workers to vote on organization are probably inevitable. On the right and necessity of unions see Monsignor Haas' Social Action Series Pamphlet "The American Labor Movement" (Study outline printed in the text). . . . *"Organized Social Justice"*—After all that the New Deal has done, nine millions are still out of work, and save for the spurt of war-trade, still more would be jobless. The double problem still remains of balancing incomes and balancing prices—which Pius XI's Encyclical on Social Order indicates are chief keys to steady employment. More people are now convinced of this and more, too, that government should give leadership in it to organized business, organized labor and organized farmers. You'll get further ideas on this by studying "Organized Social Justice" a Social Action De-

partment pamphlet (ten cents). It has a study outline. It quotes key references to Pius XI's Encyclical on Social Order in the Appendix. It is an attempt, in fact, to apply that Encyclical to the United States. Good for personal reading, discussion clubs and church racks. . . . *Industrial Conferences and Priests Institutes*—Early in December a two-day Industrial Conference and a one-day Priests Institute on the Social Encyclicals were held in Dubuque. The Catholic Conference on Industrial Problems, a membership organization that is auxiliary to the N. C. W. C. Social Action Department, has held over seventy-five National and Regional Conferences from coast to coast both before and since the Depression. During '39 meetings were held in Detroit, Indianapolis, Philadelphia, Pittsburgh, Seattle, and Dubuque. . . . *Labor Colleges*—Several cities have good Labor Colleges this winter. The leader is Detroit. It has some twenty Workers' Schools in parishes in addition to a good many study clubs. The Workers' Schools originate with the Archdiocesan Labor Institute of which Father Raymond Clancy is secretary. They give a course in the Encyclicals (using a Social Action Department summary of Pius XI's Encyclical on Social Order, with notes) and courses in Parliamentary Law and Public Speaking. The pastor or his assistant deals with the Encyclicals. The Labor Institute furnishes the Encyclical instructor if desired. Local lawyers handle the courses on parliamentary law and public speaking. The school runs one night a week.

CIVIC LIFE

Christian Democracy Series—This is the title of a special series of pamphlets edited by the N. C. W. C. Social Action Department and published by the Paulist Press. The first two are by Monsignor Ryan. The first is a catechism on democracy. The second is on the incompatibility of democracy with racism and communism. The third, by Dr. Jerome Kerwin of Chicago University, is named "Making Democracy Work" and it is on exactly that. Two especially interesting sections of it are on the difference between Fascism and the guild order which the Encyclicals advocate and on the duties of Catholics to help good government. Strengthening our democracy is a major duty in this generation when totalitarian states cover a large part of the world and threaten to extend their power. Catholic Action—the lay organization working with and under the Hierarchy—is not and cannot be a political party and does

not dictate a person's politics. But it has the duty to help to teach Catholics their moral duties as citizens. Each of these three pamphlets has a study outline printed in the text. . . . *Democracy Study Clubs*—A study club in a lay organization that is working with one or other of these pamphlets—or on any other civic subject—should have one of its members report back to the parent organization every little while on what they have learned. Then the whole organization will get some of the benefits and be the better citizens for it. The same method stands good for all Social Action subjects. . . . *Pope Pius XII's Encyclicals*—Both the first Encyclical and the one to America have a great deal of material in them for use by democracy study clubs. The sections can be easily checked in the N. C. W. C. editions of these Encyclicals by reading over the study outlines printed in the back.

PEACE

Pius XII and Peace—The efforts of Pius XII to prevent war and to secure peace were a beam of light across the dark pages of 1939 and a ray of hope for the future. These efforts of our Holy Father are presented in documentary form in a collection of papal statements to be issued by the N. C. W. C. early this month. A study outline on the principles involved makes the pamphlet especially valuable. Pope Pius XII applies the changeless bases of true peace to our changing troubled times. He needs the help and prayers of all men of good will. Put this pamphlet on your *must* list for private reading, for reading at group meetings, for study clubs, and as a gift to public libraries and to your

non-Catholic friends. . . . *Peace Study Outline*—Pius XII's peace program at Christmas and the appointment by President Roosevelt of a personal representative to the Vatican to work for peace makes still another discussion club outline (mimeographed—five cents) on peace of particular help to lay organizations this year. It is based on Pope Pius XII's first Encyclical and on the three-point instructions for work urged by the Executive Council of the Catholic Association for International Peace: Keeping us out of war; American help towards peace in Europe; and plans of American entrance into world organization. The references in the outline are generous and fit closely

into the Papal peace program: Rights of small nations; disarmament; world organization; rights of peoples; and the supremacy of justice and charity. This outline can help speakers a great deal. It is being used in a number of

schools. Good, also, for individual study. Study of the outline will help you to think and act with the Church and America in the world relations of the United States. It is an excellent introduction to the whole subject.

RURAL LIFE

Motor Missions.—The so-called motor mission is undoubtedly the most promising field of activity in the rural Church today. It consists in the use of large auto-vans, equipped with a public address system and commonly provided with living quarters for the missionaries and facilities for religious services, for bringing the Word of God to the churchless folk of the countryside. One of these has developed a society composed of members who can help in catechising, in singing at religious services, and in caring for the sick. It has also developed a guild consisting of people who own cars and who are willing to provide transportation to church services and instruction classes for people who could not otherwise attend. These activities indicate possibilities for service in this field on the part of willing Catholic lay people. Helpful missionary activity of this kind is deserving of every encouragement. It helps one appreciate his faith. A report on motor mission work of

the past year, under the title "Churches-on-Wheels," may be obtained from the Rural Life Bureau, N. C. W. C.

Rural Electrification.—Promotion of the use of electricity in the countryside should do much to improve rural life. Perhaps more than any other single thing can electricity make possible a reasonable measure of conveniences and of much needed labor-saving devices both for the farm and the home. It is now possible to bring this magic power to the farm at a price which should be within reach of farmers, and in quantities really sufficient to influence rural life. It would do much to make country life less burdensome and more agreeable. Catholic lay groups may well help to popularize its use and promote its growth. The number of families who now have electricity is rapidly growing. But great numbers are still without. Information can be obtained on this subject from the Rural Life Bureau, N. C. W. C., or from the Rural Electrification Administration, Washington, D. C.

FAMILY LIFE

Bettering Economic Conditions.—In Pius XI's Encyclical on *Christian Marriage* the Holy Father insisted on the right of a family to a living wage, pointing out, however, that a reasonable thrift is expected of young people before marriage. Then he goes on to speak for aid to the poor through private or public organizations, for assistance by the well-to-do, and for public assistance whenever private resources do not suffice.

Regarding public assistance, or the part that the State must play, the Holy Father has the following to say: "If families, particularly those in which there are many children, have no suitable dwellings; if the husband cannot find employment and means of a livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary

labors of childbirth is deprived of proper food, medicine and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them." Catholic lay people may well be familiar with these teachings and these activities. They provide an excellent field for Catholic Action in behalf of the home.

Improving Moral Conditions.—Pope Pius XI also lamented the fact that "by all the inventions of modern science, the sanctity of marriage is trampled upon and derided." That such is the case in our communities no one can doubt. Happily the Legion of Decency and the National Organization for Decent Literature serve as excellent media for combating this unfortunate situation. Both deserve the heartiest cooperation of every Catholic individual and organization. A helpful booklet is *Christian Marriage: An Analysis of and Commentary on the Marriage Encyclical*.

On the Federal Legislative Front—Continued from page 17

they are in tax-supported schools, they are American children."

He said he interpreted the Advisory Committee's Report as meaning "that as far as the Federal Government is concerned, there should be no disposition to prevent the states from making it possible for schools that are performing a public service, even though they are not tax-supported, to share in the aid received from the Federal Government on the same basis as schools that are tax-supported."

"Here is a manifest injustice, an indefensible discrimination," said Dr. Johnson concerning provisions of the Thomas Bill. "It is an unwarranted interference with the freedom of education guaranteed by the Constitution of the United States, in that it puts a premium on attendance at a certain type of school, and deprives children of a variety of custodial care, which is only indirectly a part of education, if they attend schools to which their parents feel bound in conscience to send them."

"At the present time," Dr. Johnson told the Senatorial group, "there are more than two million children in Catholic elementary and secondary schools. The right of the schools to exist is guaranteed by the Constitution of the United

States. Their purpose is to prepare the young for the duties of American citizenship. They are supported by the Catholic people of the United States, who at the same time contribute, as do all other citizens, to the maintenance of the public school system. They have assumed this double burden, because they are convinced in conscience, that the only sound basis for citizenship training is religion, that men will recognize their obligations to one another, only if they have an intelligent recognition of their obligations to God."

Dr. Johnson also told the Senate group that "the position of the National Catholic Welfare Conference with regard to anything that threatens Federal control of education, has been made abundantly clear, time and time again. The fundamental and natural right to direct and control the education of the young is vested in the family and this right the Government dares not usurp nor substantially invade," he said.

The N. C. W. C. Legal Department has a limited number of copies of Dr. Johnson's testimony, the Committee Report and the opposing views of the above-named senators and will gladly furnish interested parties or Catholic organizations with this material.

IMMIGRATION PROBLEMS of TODAY

THE European war situation has created many additional responsibilities for the N. C. W. C. Bureau of Immigration. Some of these are briefly discussed for the information and guidance of our readers. We plan to publish regularly similar contributions from this Bureau of the Conference.—The Editor.

Refugees. Chief among the newer types of immigration problems that now confront the N. C. W. C. Bureau of Immigration are, of course, those which concern the refugees. The Bureau acts as technical consultant to the Committee for Catholic Refugees from Germany, appointed by the Hierarchy three years ago. In this connection it is called upon to interpret the laws and regulations; to advise as to the adequacy of guarantees of support in behalf of refugees applying for American visas; to investigate the possibility of their qualifying for visas outside the quota; to obtain extensions of stay for those who are here temporarily, and to appeal to the State and Labor Departments and the Consuls abroad when special emergencies are presented.

Complications Caused by the War. The war has naturally added unusual difficulties to the many which exist in this field under even normal conditions. For example:

There are in a "camp for foreigners" in France, 130 Germans who have visas for the United States, but who got caught there by the declaration of war before they could sail. One by one they are being released as it becomes possible for them to get transportation to America. What disturbed one wife who had thus been forced to leave her husband behind in France, was that the validity of his visa would have expired by the time he was freed. Luckily for him, however, the visa had been issued on July 5 and the Bureau assured the wife that he could therefore obtain another, since it was within the fiscal year beginning July 1. If granted six days earlier he could not have done so, and as the German quota is hugely over-subscribed he would have been interned for the duration of the war. Doubtless a good many of his fellow prisoners are at present mourning over just such a situation.

The SS. *Pilsudski* sailed from New York for Gdynia on August 22, having on board several Poles who had been visiting the United States. While the ship was still in mid-Atlantic the German army invaded Poland and the *Pilsudski* changed her course and went to England. There the Poles found they could not remain—neither could they get to Poland; so as their American visitors' visas were still valid they sailed back to the United States. The first to return was a young priest who was promptly detained and sent to Ellis Island. An urgent message from the Ellis Island worker sent a Bureau representative over to secure his release from the Secretary of Labor's Board of Review. This action, incidentally, benefited three other Polish priests who had been passengers on the *Pilsudski* and who were consequently not held when they got back to New York on a later ship.

Another odd bit of confusion caused by the war is that Slovaks still have to go to Prague for their American visas in spite of the fact that actually Czechoslovakia, as a united state, no longer exists. While residents of the former capital even have to put foreign postage on their letters to Slovakia, the United States does not recognize the forcible disintegration of the Czechoslovak Republic.

The "Hardship" Cases. The so-called "hardship" cases, it will be remembered, were those of aliens who had lived here illegally for many years, but were otherwise of good moral character and most of whom had acquired American wives and children. They were, however, mandatorily deportable. For several years efforts were made without success to get Congress to enact legislation that would permit these persons to regularize their status without leaving the

country. Finally the State and Labor Departments, finding Congress unwilling to act and faced with the possibility of separated families, arranged, with the cooperation of the Canadian Government, to have these individuals allowed to apply for their visas at American Consulates in Canada, being first pre-examined by our immigration officers in order to determine their admissibility before crossing the border.

This very commendable arrangement has added enormously to the Bureau's burden of work, for many hundreds of its clients were in this "hardship" group and have had to be assisted in the preparation and collection of the complicated documents that must first be submitted to the appropriate Consulate and then to the pre-examining immigration officer.

If the aliens concerned have the bad luck to be natives of countries the quota for which is exhausted and do not enjoy a non-quota status as the husbands of American citizens married prior to July 1, 1932, they cannot go to Canada for their visas, as Canada will not allow them to remain there longer than ten days. The Bureau therefore sends those for whom the expected wait is not *too* long, to Cuba. There are others, however, who face a wait of years and who could not remain so long in Cuba without working, as is required by Cuban regulations. For them the Bureau can only ask continued indulgence from the Department of Labor, in the hope that war conditions in Europe may result in numbers under the now exhausted quotas becoming available on this side of the ocean.

Registration Act Amended. On August 7, 1939, the amendment to the Registration Act of 1929 was signed by the President. This much-needed piece of legislation was the result of a bill introduced by Representative McCormack of Massachusetts.

The original Registration Act made it possible for aliens who had entered this country illegally prior to June 3, 1921, to acquire a permanent status as of their date of arrival, after which they could then proceed to citizenship. The Immigration Act of 1924 provides for the deportation of any alien who enters illegally after July 1 of that year. But aliens who had entered illegally between June 3, 1921, and July 1, 1924, could neither be deported nor become American citizens. For years the N. C. W. C. and other organizations interested in immigrant welfare clamored for the extension of registration privileges to this group, and both the State and Labor Departments expressed themselves many times as in favor of it. All now feel grateful to Representative McCormack for getting the proposal enacted.

It has been estimated that 50,000 or more non-deportable aliens will benefit by this amendment. In fact, many of the "hardship" cases previously mentioned are among them. Needless to say, it also represents an added but welcome burden for the N. C. W. C. Bureau of Immigration. Many of these aliens' cases have been pending in the Bureau's files for years, awaiting hopefully the day when Congress would amend the Registration Act.

Bishop Boyle Urges Naturalization. Much concern has been felt in Pennsylvania over a law passed by the General Assembly which was destined to go into effect during the month of December. It obliged aliens over 18, with the exception of a few exempt classes, to register and to exhibit identification cards on demand; prescribed penalties for

(Turn to page 23)

"YOU and YOUR WORLD" STUDY CLUB SERIES

IV. YOUR FAMILY

PUBLISHED herewith is the fourth of the series of eight monthly study club topics to be presented in **CATHOLIC ACTION** under the general title appearing above. The October issue of this magazine presented the first discussion in this series under the title "Your Worth and Your Opportunity," the November issue, the second, under the title "Your School," and the December issue, "Your Community." Discussions to follow will include the following topics: "Your Leisure," February; "Your Government," March; "Your World Outlook," April; and "Your Job," May.

THE N. C. W. C. Study Club Committee, in supplying this timely series, bases its main appeal on the 1919 Pastoral of the Archbishops and Bishops of the United States (available at N. C. W. C. Headquarters at 10c per copy). It is hoped that each monthly topic will be discussed in meetings of Catholic organizations affiliated with the N. C. W. C. and that there will result therefrom a widespread distribution of this important pronouncement, issued twenty years ago but as pertinent today as then as a guide to Catholic living and action.

CORRESPONDENCE with regard to this particular outline and other study club material is respectfully invited. Address N. C. W. C. Study Club Committee, 1312 Massachusetts Avenue, Washington, D. C.

I. IMPORTANCE OF THE FAMILY

THE family is the most fundamental unit of society. Its functions are manifold and varied. On the manner in which these functions are carried out depends in very great measure the success or failure of a society. It has long been accepted as axiomatic that, "as the family, so the State," and the dictum may just as truly be made to read, "as the family, so society generally."

Society cannot exist without the family. Other institutions can assist the family in the fulfillment of its functions, but they cannot become satisfactory substitutes for it. Indeed, in our growing modern complexity, while the activities of other institutions multiply, the need for the fundamental social unit of society, the family, only looms the larger.

The family is founded in man's needs. But, while answering the needs of both child and adult, it centers first and foremost in the former, its prime purpose being the propagation of the human race, the pro-creation and rearing of children. That is the race service expected of the home. As Pope XI stated in his encyclical on *Christian Marriage*, "Amongst blessings of marriage the child holds first place." The little family world is the first training school for the body, the mind, and the will. It is this that gives this fundamental unit its prime importance and makes it rank as the most essential of social institutions.

Family Values Extend to Adult Members

The fact, however, of the family's supreme importance in the life of the child should not becloud the further fact of its genuine values also for the adult. In reality, its functions remain of no mean importance throughout the entire span of life. As the little child needs physical, mental and moral development, so youth needs aid, counsel, and advice, guided by that love and consideration which flower only in the intimacy of the domestic world. Even when launched into the world as full-fledged adults, sons and daughters may still look to their fathers and mothers for counsel and consolation. And, for that matter, old age, too, needs the home. It needs family ties. It needs care, respect, veneration. Family life is a need of a life time.

Even in the matter of training is the family of importance to adult as well as to child. The responsibilities of rearing a family are a vigorous discipline. They inculcate the hardy virtues without which no society can endure. The hardships and anxieties consequent upon the normal care of a family bring out the best in man and woman. They lead to a flowering of unselfishness. They deepen and enrich the finer human sentiments. They humanize

life. Furthermore, family life places the greatest possible number of persons in positions of authority and responsibility, thereby furnishing them with powerful incitements to put forth their best efforts. It provides for man and woman an abundance of interests of a most fascinating and satisfying kind.

II. NATURE OF THE FAMILY

IN VIEW of the great importance of the family to man throughout the whole of life it should not be surprising that Almighty God has in a special manner dignified marriage, the foundation of the home. And singularly indeed has He honored it. He has Himself instituted it. He has made it something sacred, innately holy. More still, He has made Christian marriage a sacrament, a grace-conferring institution. Indeed He has made it a symbol of the mystical body of Christ, a type or picture of the union of Christ and the Church. In view of this outstanding note of sanctity, it could only be expected that God would also add to marriage those other basic qualities, that even the Catholic school child knows of, namely, unity and indissolubility.

How different, unfortunately, is the view of many in our land today. According to them marriage is not of divine but of human origin. It is not subject to divine but to human laws. Indeed they maintain that the laws, the customs, the institutions by which marriage is governed, originate solely in the will of man, and therefore are entirely subject to him. Since they come from man, they assert, he can set them aside, he can change or abrogate them according to his whim or wish.

Evils of False Conception of Marriage

It is this basically false principle, this doctrine all too conveniently attuned to man's fallen human nature, that lies at the root of the manifold destructive evils of modern marriage. It is on the basis of this principle that rests such evils as the setting aside of the divinely constituted purposes of marriage and the breakdown of numerous homes. It is because of it that Pius XII, in his encyclical letter "To the Church in the United States," had to cry in tones of keenest regret, "Oh! If only your country had come to know from the experience of others rather than from examples at home of the accumulation of ills which derive from the plague of divorce."

How different would the home life of our day be if the ideals of Christian marriage were really made a part of the lives of all. How different would the whole of society be if all marriage were really what Christ meant it to be, something innately sacred, even a symbol of the union of Christ and the church.

III. CATHOLIC ACTION AND THE FAMILY

SPEAKING, in his encyclical on *Christian Marriage*, of remedies for the present condition of family life, Pope Pius XI emphasized, among other things, the need for instruction on marriage. This suggests a definite field of Catholic Action on behalf of the family.

"In order to bring about the universal and permanent restoration of marriage," His Holiness stated, "it is indeed of the utmost importance that the faithful should be well instructed concerning matrimony." Such instruction, he continued, should be given "both by word of mouth, and by the written word, not cursorily, but often and fully, by means of plain and weighty arguments, so that these truths would strike the intellect and will be deeply engraved on their hearts." Then addressing himself to the bishops, priests, and laity, "welded together for Catholic Action," the Holy Father stated that, if the latterday subverters of marriage "by means of books and pamphlets and other innumerable methods," mislead the minds of men and corrupt their hearts, they should themselves "by every fitting means oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the Son of God."

Instruction on Marriage Necessary

Instruction on marriage, making known the true fundamentals of Christian married life, is, therefore, one very important field of Catholic Action in behalf of the family. But there are still other fields. Pius XI pointed to two particular factors in the modern community that detrimentally influence the home and that consequently call for remedial action. They are, its unjust economic arrangement and its contaminating moral influence. Both offer extensive fields for energetic action in behalf of family life.

Referring to the first of these, namely, harmful economic conditions, Pope Pius stated: "Now since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the man and wife are in straitened circumstances, their necessities must be relieved as far as possible."

Shortly following the foregoing words of his encyclical are several paragraphs that reveal in a striking manner the Holy Father's genuine concern for the poor. First of all he insists upon the right of a family to a living wage—warning the while, however, that a reasonable thrift is expected of young people before marriage. Then he goes on to speak for aid to the poor through private or public guilds, for assistance to be given them by the rich, and for public aid wheresoever private resources do not suffice.

State's Duties to Needy Families

Nor does His Holiness hesitate to refer specifically to the part that the State should play with regard to families in straitened circumstances. His words on this score are well worth noting. "If families, particularly those in which there are many children," he says, "have not suitable dwelling; if the husband cannot find employment and means of a livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of childbirth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them; indeed it is obvious how great a peril can arise to the public security and to the welfare and very life of civil society itself when such men are reduced to that condition of desperation that, having nothing which they fear to lose, they are emboldened to hope for chance advantage

from the upheaval of the State and of the established order."

Well may Catholics study these views and make themselves heard regarding them in their communities. In fact, hardly anything less can be expected of those who wish sincerely to heed the call to Catholic Action. And who should not heed that clarion call?

While a satisfactory economic arrangement is necessary for a satisfying and successful family life, certainly reputable moral conditions in a community are essential too. That moral conditions in communities are often not what they should be is clearly indicated by Pope Pius XI. "For now, alas," he wrote in his encyclical, "not secretly, nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of modern marriage is trampled upon and derided; divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of reproach and infamy."

Moral Contagion Threatening Even Best of Families

That all this is particularly true of American communities no informed person can deny. As matters stand, even the most shielded and best of our homes can hardly expect to escape the moral contagion that surrounds them. Perhaps the worst offenders have been the moving pictures and the pictorial press. Both have done much to wear down the moral sense of the community and individual. Both have time and again dragged marriage into the mire.

Here is indeed another field for Catholic Action for the protection of the home. It is essential to our home life that our communities be purged of the moral contamination that pollutes them. It is high time that the forces of evil be driven again into the shadows—yes, that they be utterly destroyed—and that the forces of good again be brought out into the full light of the noonday sun.

But not only in the community, but also within the home itself is there need, and at the same time endless opportunity, for action for the good of family life. The ideal home is a closely integrated home, a family circle in which all members are closely knit together. One may accept it as an axiom that, normally, the more intimately the members of the group are bound together, the better will the home perform its duties, and the more loosely united they are, the less perfectly will it perform its functions. All, therefore, who have the interests of a stronger and more vital home life at heart should contribute what they can toward the creation of a domestic world whose characteristic feature is harmonious unison.

Family Welfare Demands Energetic Action

What a vast field for energetic action this opens up to all! The building of such a family life, the erection of an integrated home—one in which the true purposes of family life can be effectively carried out—is not brought about automatically or by merely wishing it. It is brought about by action, by generous expenditure of energy, by zealous effort on the part of the family members. But more so, it is brought about by help on the part of Almighty God. Man must seek God's help and cooperate with divine grace in the serious task of building a home. Not that the natural is therefore to be slighted. Both are necessary. Grace is necessary; nature is necessary. The natural is necessary; the supernatural is necessary. Hence, all the things of everyday life that normally tend to cement the family ties, all the natural interests that tend to bind the group members together, all the things that help to foster their love and to develop their loyalties, are deserving of

minute attention and of diligent encouragement and cultivation. All these can become binding forces within the family. All can help to integrate the group and make it an effective agency for the fulfillment of the family's functions. Here is indeed an immeasurable field for action in behalf of the home on the part of all.

QUESTIONS AND SUGGESTIONS

1. What are the main properties of Christian Marriage?
2. Why does the Church object to mixed marriage?
3. What is being done by Catholics to promote the parent education movement?
4. Specify ways in which recreational and social interests can be developed within the home.
5. Mention religious practices that are particularly suitable for the home.
6. Describe the Maternity Guild (cf. *The Sign*, October, 1939).
7. What did Pope Pius say regarding the American family in his encyclical "To the Church in the United States"?
8. Tell about the work of the Legion of Decency. How does your cooperation contribute to better family life in the nation?
9. What is being done to better the press by the National Organization for Decent Literature?
10. Discuss the Family Living Wage.

The N. C. W. C. and the Catholic College—Continued from page 12

Another outlet for zeal is the providing of devotional and instructional material to institutions of correction and sanatoriums.

Work that of its nature is immediately within the reach of college students and that has considerable carry-over value is that advocated by the Catholic Press and Literature Committee. The best support for the campaign against indecent literature is a campaign for good literature. This has been carried on effectively in several ways. One group of students promotes throughout the school, subscriptions to Catholic papers and magazines. Another group has prepared and distributes to the elementary grades of the parochial schools lists of books suitable for supplementary and recreational reading that are to be found in the public libraries. A very important project is the transcribing into Braille of literature for the Catholic blind. Other groups write and distribute book reviews, promote a students' circulating spiritual library, redistribute magazines and pamphlets, and one devotes its time to writing poetry, stories, and articles. Incidentally, writing for publication, be the production ever so inconsiderable in itself, is urged on all students in connection with as many courses as possible in the hope of cultivating articulacy.

The Youth Committee has many and zealous members. College students are perhaps immature for constructive work with adolescents, but they are very successful with younger children. Their voluntary service—clerical, clinical, and social—in a children's hospital has been of real value to both the hospital and the workers.

The number of homes in which the Sacred Heart is enthroned through the efforts of an ardent little group is steadily increasing.

The Mission Committee has the minimum support of annual membership in the Society for the Propagation of the Faith from all Catholic students. A special alms of prayer, the making of linens for home and foreign missions, and an annual benefit entertainment are sponsored by specially interested groups.

It is too soon yet to tell what will be the ultimate effect of trying to make college students conscious of themselves as part of a nation-wide organization of Catholic laity working under their respective Ordinaries to restore all things in Christ; but surely we are not too optimistic when we

11. In what ways has the Social Security Act helped family life?

12. What is the U. S. Housing Authority and what is its program? (Cf. "Better Housing on the Horizon," *Catholic Action*, August, 1938.)

13. Promote the practice of renewing the marriage vow on the Feast of the Holy Family. (January 7, 1940.)

14. What are the activities of the Family Life Section of the N. C. W. C.? (Cf. *Catholic Action*, January, 1938.)

BIBLIOGRAPHY

- Pius XI, *Marriage*, Authorized English text of the Encyclical Letter of His Holiness Pope Pius XI. National Catholic Welfare Conference, Washington, D. C., 1931.
- Christian Marriage: An Analysis of and Commentary of the Marriage Encyclical*. Our Sunday Visitor Press or the National Catholic Welfare Conference.
- An Introductory Study of the Family and Parent and Child*. D. Appleton-Century Company, New York.
- Why Catholic Marriage Is Different*. Sause. B. Herder Book Company, St. Louis.
- Marriage and Parenthood: The Catholic Ideal*. Jos. Wagner, Inc. New York.
- Childhood Religion and Parenthood*. N. C. W. C. publications.
- Files of *The Catholic Family Monthly*. National Catholic Conference on Family Life.

hope that a goodly number of our graduates will cooperate more intelligently and generously with their bishops and pastors because of their present training.

Possibly a discussion of the Catholicity of Catholic colleges is superfluous; perhaps it is presumptuous. If, however, it is unnecessary from the point of view of the colleges—though the national membership committee of the college division of the N. C. E. A. is even now considering the formulation of standards of Catholicity for its prospective members—it may do something toward establishing the fact that we at least realize our responsibilities.

IMMIGRATION PROBLEMS OF TODAY

(Continued from page 20)

failure to do so, and prohibited the issuing of registrations and licenses to aliens under certain circumstances.

Bishop Boyle of Pittsburgh, in a letter to Pastors and Superiors of Religious Orders, called attention to this law and asked their cooperation in urging those in their spiritual charge to apply for citizenship.

Twenty-four hours before the law was to have become effective it was declared unconstitutional by the Federal District Court. Governor James has indicated that the Commonwealth will appeal the ruling, but in the meantime the State's Attorney will not undertake to enforce the law.

Commendation of Administrative Board. The Chairman of the Administrative Board of the National Catholic Welfare Conference, in presenting the annual reports of the Departments and Bureaus for 1939, refers sympathetically to the tremendous burden put on the Bureau of Immigration by the international situation in the past two years. "Besides taking care of its heavy routine work," the Chairman states, "the Bureau has had to keep up with an unusual number of new governmental regulations affecting immigration and naturalization." In this connection His Excellency calls attention to the fact that the Bureau's resources of personnel and finance are scarcely able to care for the work in normal times and concludes by stating: "We commend the splendid work the people in the Bureau are doing in these days of great distress."

N. C. C. W.'s "CALL to YOUTH" BROADCASTS

Scheduled for Every Saturday from February to May, 1940

THE 1940 "Call to Youth" broadcasts, bearing the significant and interesting general title—"ETERNAL HEROINES AS THEY WALK IN THE TWENTIETH CENTURY," will be inaugurated on the first Saturday in February and continue each Saturday thereafter throughout February, March, April and May. The programs will be broadcast at 12.30 p. m., Eastern Standard Time over the Red Network of the National Broadcasting Company.

THE saints, as they walk in the present century, furnish outstanding examples in the ways of faith, spiritual crusades, social justice, motherhood—the way of everyday life.

We are all familiar with the influence which the lives of contemporary leaders have. Why not familiarize ourselves and youth with the best examples the Church has to offer—those "moderns" each one of whom dared to be different, who dared to be a true Christian, despite the mockery and persecution of contemporaries.

"What Are Saints" opens the series. This will be followed by talks on such outstanding "heroines" as Our Blessed Mother, Mary Magdalene, St. Anne, St. Rose of Lima, Bernadette of Lourdes, St. Therese of Lisieux, Saints of the Canon, Kateri Tekakwitha, St. Elizabeth of Hungary, St. Catherine of Siena, Joan of Arc, St. Cecilia and others.

THE Right Rev. Msgr. Fulton J. Sheen, Anne Sarachon Hooley, Dorothy Day, Lady Armstrong, Frances Parkinson Keyes, Helen Walker Homan, Frances Taylor Patterson, Ade Bethune, Alice Curtayne, Margaret Anglin Hull, Mrs. Carlton Hayes, Mrs. Wm. C. Hammer, Minerva Bernardino, and others to be announced later, will bring these "moderns" down through the centuries to the present time for us.

Why not form a study club—listen to each Saturday's broadcast and then discuss it afterwards? Interesting and spirited discussions will follow on duties of motherhood, duties to one's neighbor, duties to society. Make use of CATHOLIC ACTION study club outlines for supplementary material. A discussion of Our Blessed Mother will naturally include a discussion of the home; see the outline in this issue. St. Elizabeth of Hungary will evoke a lively discussion on social work and social justice; the outline in the December issue on "You and Your Community" will furnish helpful material.

WRITE, after each broadcast, to your local radio station for copies of the talk. A helpful bibliography will be included on the mimeographed copy sent you.

N.C.C.W. ACTIVITIES *in the* DIOCESES

Diocese of Kansas City, Missouri

A SERIES of divisional meetings throughout the Diocese of Kansas City, Missouri, was held during early December for the purpose of explaining the formation of parish councils in all of the parishes in the diocese as the unit for affiliation with the diocesan and national councils. These divisional meetings were very largely attended and were held at the call of Most Rev. Edwin V. O'Hara, Bishop of Kansas City. All were addressed by the Very Rev. J. N. V. McKay, diocesan spiritual director, and Miss Lenna M. Wilson, field secretary for the National Council of Catholic Women.

Diocesan chairmen for the four divisions within the parish councils have been appointed by His Excellency and will aid by suggestions and conference the work of the various groups within the parishes. These divisions and their respective chairmen include: Altar Societies, Mrs. Joseph J. McGee; Social Service, Mrs. Henry J. Massman, Sr.; Confraternity of Christian Doctrine, Mrs. Floyd R. Burton; and Youth, Miss Anne Sarachon Hooley. Miss Hooley is also Youth Chairman for the National Council.

Mrs. John D. Wendorff, diocesan president, presided at several of the divisional meetings and attended the committee conferences.

Plans are being made for a diocesan convention to be held early in the spring. At that time opportunity will be provided for the various groups within the parish councils to meet with diocesan chairmen and discuss the particular work in which they are actively interested.

Sincere appreciation was expressed to the pastors for their cooperation in making the series of meetings such a great success. Plans for the various divisional meetings

were arranged by the following: Rev. W. F. Roels, Montrose; the Rev. W. F. Brophy, Joplin; the Rev. Daniel Murphy, Monett; the Rev. P. A. Dunn, Springfield; the Rev. Christian Daniel, C.P.P.S., Sedalia; the Very Rev. Monsignor Henry Schilling, Boonville; the Very Rev. W. T. Brody, Marshall, and the Rev. H. J. Mayer, St. Elizabeth.

Diocese of Reno, Nevada

THE convention of the Reno Diocesan Council of Catholic Women was opened with Mass celebrated by the Most Rev. Thomas K. Gorman, Bishop of Reno. The Rev. John T. Smith, editor of *The Register, Nevada Edition*, gave the sermon on "The Church's Debt to Catholic Womanhood."

The remainder of the morning was given over to the reports on activities: "Legislation," "Social Service and Welfare," "Confraternity of Christian Doctrine," "Youth," and "Altar Societies."

Each month during the year the committee chairmen met, studied and discussed their respective activities. At the first meeting, the legislative chairman led the discussion on laws which were then in the making at the state legislature pertaining to foster homes and the adoption of orphans.

The chairman of social service and welfare, working with the knowledge thus obtained, started a project of listing Catholic families in the state who were willing to adopt or to furnish a suitable foster home for Catholic children. Medical aid for underprivileged children in the parish school in Reno was also arranged for. As a result of this program, the Catholic women of Nevada have become more active in health matters, visiting hospitals and public institutions as well as other phases of social service and welfare.

The chairman of the Confraternity of Christian Doctrine accumulated material on correspondence courses for children and adults in the teaching of Christian doctrine. She ascertained what Catholic literature was available in the public libraries. Sixteen of the 26 organizations carry on some form of study club or religious instruction.

The chairman for "Youth" has cooperated with the priest youth director in working out a program for the 10 boys' clubs, 17 girls' clubs and the 7 girls' and boys' organizations in the State.

Members of the council have served luncheons to large numbers of CCC boys on their confirmation day. The members have also cooperated in the drive against indecent literature.

Miss Agnes G. Regan, executive secretary of the N. C. C. W., addressed the convention, and Bishop Gorman gave the closing address. Mrs. E. P. Carville is diocesan president.

Diocese of Amarillo, Texas

THE interest and encouragement of the Most Rev. Robert E. Lucey, Bishop of Amarillo, has been a decided inspiration to the women of the diocese as evidenced in the reports of work accomplished as given at the diocesan convention.

A large number of delegates from all sections of the 72,000 square mile diocese responded to the roll call. Mrs. J. J. Lane, diocesan president since the organization of the council, returned from her present home in Wichita, Kansas, to preside at the meetings. The Rev. T. J. Drury, diocesan moderator, opened the meeting with prayer.

Vacation school and year around catechetical instruction classes showed increased activity in attendance. The religious discussion clubs reported marked increase in number; prizes were awarded for the best scrap books on "altar and sanctuary." The work in immigration and social service included helping in the enrollment of Mexican children, obtaining of citizenship papers, and adult education. The youth report cited a desire for youth district meetings and a youth column in the diocesan paper. Increased interest, evidenced by attendance, has been shown in the annual retreat. The report on clean literature showed a follow-up of House Bill 787, regarding obscene literature, before the State Senate.

Resolutions were adopted that the council continue the campaign for clean literature; that the laywomen's retreat be continued as a part of the diocesan program; that the council observe the Feast of Christ the King as a day of special prayer for peace.

In the opening sermon, Bishop Lucey declared that the great sweep of Catholic Action in the world today is one of God's providential ways of caring for the world in the midst of recurring crises. "To meet the crisis of the present day, God has given to us this great movement of Catholic Action, whereby the laity are summoned to study, sanctify and serve."

Mrs. Lane, in her president's message, stressed the need of a well-informed Catholic womanhood with intense convictions of the principles of Faith, in order to make Truth active and vital, and to move forward in the great work assigned to the women by their Bishop.

Mrs. M. F. Roche was chosen president for the coming year.

Diocese of Oklahoma City-Tulsa

THAT outstanding work was accomplished and considerable progress made during the past year by the Oklahoma City-Tulsa Diocesan Council of Catholic Women was revealed by the committee reports given at the convention.

Thirty-nine religious vacations schools had been conducted in the diocese with a total attendance of 1,563 students. A number of non-Catholics were in attendance. The result of these schools was: 217 first Communions;

55 conversions; 86 baptisms; and 40 persons brought back to the Church.

Mrs. Walter Piper, industrial chairman, described the working conditions for women in the diocese, and asked the women to study local needs and to do all in their power to change the unjust and dangerous treatment of women in industry.

Increase of interest in Catholic literature, reading of good books and distribution of free pamphlets and magazines was shown by the report of the Libraries and Literature Committee. Twelve libraries of the diocese have set up Catholic book shelves or exhibits, 24 groups have placed Catholic books in public libraries, and 16 bound volumes of the Encyclicals of Pope Pius XI have been placed in various libraries. The Diocesan Council made a donation to the Don Bosco Retreat League to help place the Narberth series in the secular press.

Forty organizations participated in the program of prayer for peace in response to the Holy Father's request, according to the international relations chairman.

Shrines were erected in 370 homes and 32 Christmas cribs were placed in public places; nineteen groups sponsored the public singing of Christmas carols. This year members are to call on merchants to persuade them to place cribs in show windows.

Mrs. H. Aisenbrey, Tonkawa, who has since gone to Yankton, South Dakota, travelled throughout the diocese, helping in the formation of study clubs. One hundred and twenty-nine groups were organized by the pastors and the D. C. C. W. women.

Other outstanding reports were given by the committees on "Immigration," "National Catholic School of Social Service," "Legislation," "Organization and Development," "Radio," "Welfare," "Finance," "Youth" and "Publicity."

Most Rev. Francis C. Kelley, Bishop of Oklahoma City-Tulsa, attended the sessions and addressed the women on education. His Excellency asked for greater support of the Catholic schools of Oklahoma.

"Mobilizing for Christ" was the subject of an address by the Rev. Dr. Stephen A. Leven, Tonkawa.

Mrs. J. J. Smythe was chosen to head the council for the coming year.

Diocese of Green Bay, Wisconsin

AN INSPIRATIONAL talk on the activities and progress of the Detroit Catholic Instruction League was one of the outstanding features of the fifteenth annual convention of the Green Bay Diocesan Council of Catholic Women.

Miss Josephine Van Dyke Brownson, founder of the league, told how, upon learning that at least 25 per cent of the boys and girls in Detroit's public schools were Catholics, she set out to form the league which today has 454 teachers and instructs over 14,000 children for 60 minutes each week. The teachers work in 74 centers with 32 of the number located in public schools. The largest center numbering 902 children is instructed by a staff of 22 teachers. The instruction has been extended to the subnormal children's home at Northville, the convalescent hospital for children at Farmington, the school for deaf children and the detention home.

Most Rev. Paul P. Rhode, Bishop of Green Bay, called attention to the fact that the 15th annual convention of the Council marked very definite growth. The council now represents 40,000 women in the diocese. Bishop Rhode recommended to the members a special study of social and economic problems afflicting society today.

Other talks were given by the Rev. Henry Vande Castle, Chilton, who spoke on "Better Informed Catholics," and a talk on "Columbus" by James Cavanaugh, superintendent of Kaukauna schools.

Miss Edmire E. Quinlan, national director from the Province of Milwaukee, reported on the convention of the N. C. C. W.

Archdiocese of St. Paul, Minnesota

THE campaign against salacious literature and the institution of discussion clubs were the outstanding topics discussed at the fall luncheon meeting of the St. Paul Archdiocesan Council of Catholic Women.

Presidents of all parochial and non-parochial organizations were requested to send to this meeting their respective discussion club and parent educator chairmen, the first to promote the archdiocesan study club program in their own groups; the second to promote the training of parents to teach religion to children in the homes. Round table discussions were held on both. On the work of the Confraternity of Christian Doctrine, the Rev. Dr. Rudolph G. Bandas, archdiocesan director, conducted a seminar, formed by the entire group, and each woman was supplied with samples of the books and pamphlets to be studied in the course.

The forces of good citizenship were organized under the Most Rev. John G. Murray, Archbishop of St. Paul, to clean out indecent literature. Addressing the group, Archbishop Murray outlined the objective of the crusade:

1. To end the distribution and sale of salacious and obscene books, magazines and pamphlets.
2. To discourage reprehensible advertising.
3. To clean out low grade fiction from the rental libraries.
4. To stop the broadcasting of suggestive, off-color radio programs.

Discussing the campaign against printed filth, the Archbishop declared the purveying of this literature, contrary to the enacted laws of the State and some of its cities today constitutes one of the gravest dangers confronting our youth.

His Excellency stressed the adult education course which he is now fostering through the Confraternity of Christian Doctrine. He said it was not sufficient to have just enough education to earn a living, adding: "Our education should not consist in mere information, but should be so complete that we can think and act in harmony with the Divine mind which created us." His Excellency urged the women to assist in forming seminars and discussion clubs and stated: "We can only make the world better by knowing and practicing our religion better and better as time goes on. We can only do that by studying. Hence I want each of you to fit yourself to be the mouthpiece of Christ."

Dr. Bandas stressed the importance of laymen and laywomen taking part in this important work, saying: "At no time in its history has the Catholic Church placed so much emphasis on the position of the Catholic laity in the Church as it is doing today."

Mrs. Frederick E. Murphy gave a splendid report on the nineteenth annual convention of the National Council of Catholic Women.

Minnesota State Council of Catholic Women

THE nineteenth annual convention of the Minnesota State Council was privileged to have present at its sessions three members of the Hierarchy: Most Rev. John Gregory Murray, Archbishop of St. Paul; Most Rev. J. H. Peschges, Bishop of Crookston; and Most Rev. Aloisius Muench, Bishop of Fargo.

"Propaganda, Harmful and Helpful" was the topic discussed by Bishop Peschges. Bishop Muench spoke on the "Home in American Democracy." Archbishop Murray gave the closing address.

One of the evening sessions of the convention was devoted to "Catholic Leadership and Americanization." Features of the program were music, singing and demonstrations of Italian, Danish and American dances by children from the Christ Child Center, St. Paul, and the Margaret Barry Settlement House, Minneapolis. Five-minute talks were given on "Catholic Volunteer Leadership," "Leadership in Adolescent Groups," "Leadership of Girl Scout Groups," "Catholic Leadership in Adult Groups."

The committees on "Indian Welfare," "Social Welfare," "Hospital Welfare," "Finance," "Organization," "Publicity," "War Chronicles," "Parent-Teacher Associations," "Parish Chronicles," "Study Clubs," "Girl Scouts" gave interesting reports. At the banquet session talks were given on "Shrines in the Home" and "Lay Retreats." A report was given of the convention in San Francisco. Sister Maris Stella, College of St. Catherine, gave a talk on "Poetry."

Mrs. Thomas F. O'Neill presided at the sessions and gave her president's message. This was followed by a message from the N. C. C. W., given by Mrs. Frederick E. Murphy, national director from the Province of St. Paul.

Diocese of Mobile, Alabama

HONORED with the presence of three members of the Hierarchy, also that of Mrs. J. W. McCollum, national president, and many distinguished members of the clergy and laity, the Mobile Diocesan Council held its ninth annual convention in Mobile, October 21-23.

"The Christian Family" was the theme chosen as the keynote of the conference, and the subject was ably set forth in the principal convention address at the Sunday night banquet by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, who stressed the importance of maintaining the dignity of the family circle to further the principle of Catholicism and counteract the spread of paganism.

"If Christianity is to endure," His Excellency stated, "its traditions must be safeguarded in the family. If spirituality is to be reestablished as a guiding principle of human conduct and social intercourse, the roots must be planted deep and the branches spread wide in the Christian family. . . ."

"Peace can come only when through the teachings, the example and the grace of the Prince of Peace, the family, as well as the individual, will devote itself in sincerity to the cultivation of the sanctities upon which the Christian family and consequently Christian society rest," Archbishop Rummel said.

Most Rev. Thomas J. Toolen, Bishop of Mobile, spoke on the desirability of organization for the promotion of Catholic activities and urged members to strive for affiliation of all women in the diocese.

Mrs. A. S. Carlisle, diocesan president, stated that approximately 60 per cent of the women in the diocese were members of the council and voiced the hope that the goal of 100 per cent would be reached.

Mrs. McCollum spoke of the sincere spirit of cooperation existing between the Hierarchy and the laity and stated that it made for a ready advancement of Catholic principles and ideals.

During the opening Pontifical Mass, Most Rev. R. O. Gerow, Bishop of Natchez, preaching the sermon, said: "You have been called together by your Chief Pastor and Bishop, God's representative in your midst; and your purpose, under his guidance, is that you may more effectively organize your forces to help build up God's kingdom in the hearts of men and to defend it from its enemies." Bishop Gerow recommended especially work among youth.

Monday's "Youth Luncheon" featured three young people who presented their views on the problems of youth in a panel discussion: "Catholic Youth—Its Problems and Privileges," "The Catholic Girl and Her Church," "The Catholic Girl's Responsibilities." These were followed by talks on "Our Part in the Extension of Religious Education" and "Our Help in the C. Y. O."

Other addresses made or papers read during the conference highlighted the following subjects: "Cooperation Among Catholic Groups," "Clean Literature Campaign," "Shrines in the Home," "Camp Cullen—for Underprivileged Children," "A Library for Convalescents in Hospitals."

Mrs. J. A. Moriarity, Montgomery, was elected president to succeed Mrs. Carlisle.

Diocese of Hartford, Connecticut

REV. George M. Grady, diocesan director of charities, gave the address of welcome at the morning session of the 19th annual meeting of the Connecticut Council of Catholic Women during which he congratulated the council on its 19 years of service to the Diocesan Bureau of Social Service as an auxiliary organization; to the community, in its assuming of civic responsibility; and to the Church, in its program of Catholic Action which he described as "doing the work of Christ."

Miss Mary P. O'Flaherty, diocesan president, urging council members to carry on their motto of "Education and Service," particularly encouraged increased study clubs, continued support of the Diocesan Bureau of Social Service and continued interest and volunteer leadership in the Catholic Youth Organization.

The members were commended by Miss Katherine E. Griffith, executive secretary of the Diocesan Bureau, for their contribution of a scholarship to the National Catholic School of Social Service which assured to the diocese trained social workers.

Interesting reports, given by county chairmen, included such activities as volunteer social service, participation in civic affairs, social affairs for the young people and education.

Other features of the meeting were a model study club session, reports on the national convention of the N. C. C. W., reports on the N. C. S. S. S. scholarship funds, and a report of the Youth Leaders' Conference held a short time before.

The part women can play in social service and social action was brought out by Miss Anna E. King, dean of the School of Social Service of Fordham University, in her address on "The Challenge to Catholic Women in the Present Crisis." Three ways were named—*by being something*, that is exemplifying the Christian ideal; *by being informed*, knowing the encyclicals and also knowing and influencing legislation; *by doing something*, that is volunteering in social service and in other important and necessary activities.

Special attention was called to the new encyclical of Pope Pius XII by the Most Rev. Maurice F. McAuliffe, Bishop of Hartford. His Excellency noted the passage on cooperation of the laity with the clergy, "an answer to the prayer of the Lord calling for workmen in the vineyard." Bishop McAuliffe expressed himself as happy to record the wonderful cooperation of the laity and the clergy in Hartford in which he declared the council has a place of honor.

Miss O'Flaherty was reelected president.

Diocese of Des Moines, Iowa

THE annual convention of the Des Moines Diocesan Council of Catholic Women marked the tenth anniversary of the council. In commemoration of this event, Mrs. L. C. Kurtz, Des Moines, first president, reviewed and extolled the work of the four presidents who succeeded her: Mrs. H. F. Rohling, Council Bluffs; Mrs. Matt Conway, Creston; Mrs. L. E. Sinner, Greenfield; and Miss Kathryn E. Guilfoyle, Council Bluffs. Miss Guilfoyle paid tribute to the pioneer Catholic women of Iowa "who have left us a glorious spiritual heritage."

As a feature of the convention, the delegates visited Monsignor Flanagan's Boys' Home at Boys Town, Nebr. The visitors were impressed with the education facilities and housing accommodations provided for the boys.

The convention opened with Mass, the Rev. F. T. Zuch, Des Moines, moderator of the council, being the celebrant. The Rt. Rev. Msgr. J. J. Boylan, vicar general, preached the sermon and brought the message of the Most Rev. G. T. Bergan, Bishop of Des Moines, who was unable to be present.

Stressed at the meetings of the convention was the

national program of the National Council of Catholic Women, and how this could be inculcated into the diocesan, deanery and parish programs. Miss Agnes G. Regan, executive secretary, N. C. C. W., outlined the program and offered suggestions.

Three-minute reports were given by each of the officers and diocesan chairmen. Awards were made to the winners in the poster contest featuring the campaign against indecent literature.

Much of the time of the convention was given over to the work of the Youth Committee. Miss Mary Hegarty, Menlo, diocesan chairman of the CYO, presided.

The Very Rev. James P. Donahey, dean of the Council Bluffs deanery, speaking on "Youth," praised the religious instruction program for Protestant and Catholic children at the Iowa State School for the Deaf at Council Bluffs.

Students from St. Joseph's Academy, Des Moines, presented a panel and the children of Holy Family School gave a recitation. Mrs. Patricia Tinley Duckwork, Council Bluffs, spoke on "The Privilege of Being Young."

A comparison of the mental attitude of the youth in various European countries visited this past summer was given by the Rt. Rev. Msgr. L. G. Ligutti, Granger, Iowa, in his talk on "Youth and the World Today."

The Rev. James O'Brien, Omaha, outlined a comprehensive program of activities for the CYO. The Rev. James F. Walsh, S.J., Creighton University, Omaha, vigorously advocated the organization of Catholic youth throughout the nation.

Diocesan councils have worked up increasingly fine exhibits of various kinds, especially during the past year. The literature exhibit of the Des Moines Council contained many fine pamphlets and magazines. In addition, in the Shrines in the Home section, there were several lovely pieces of statuary.

Miss Florence Kinney, Des Moines, was elected president.

Diocese of Cleveland, Ohio

THE eighth annual lecture series of the Akron Deanery Council will include four outstanding Catholic speakers. Richard Reid, formerly of Augusta, Ga., and now editor of the *Catholic News*, New York, will speak on "Mitigating Religious Prejudice." Dr. Jerome Kerwin, of the Department of Political Science, University of Chicago, will talk on "Catholic Education in the United States." "The Crises of Democracy" will be discussed by the Rev. Wilfrid Parsons, S.J., professor of political science at Georgetown University, Washington, D. C. Dr. Joseph Thorning, who has just returned from an extensive trip through Europe, will lecture on "Europe's Dilemma."

Diocese of Wheeling, West Virginia

THE Most Rev. John J. Swint, Bishop of Wheeling, described the work of the National Catholic Welfare Conference and its different departments, at the joint diocesan sectional meeting of the Council of Catholic Men and Catholic Women.

Miss Mayme G. Carey, diocesan president, followed, with a report on the highlights of the 19th annual convention of the N. C. C. W.

A panel discussion on the work of the N. C. C. W. and the D. C. C. W. was presented by members of the diocesan council. Those taking part were Mrs. William Mitsch, Mrs. William Yahnke, Mrs. John T. Hunter, Mrs. R. F. Deegan, Mrs. William Wiethe, Miss Mary Elizabeth Schafer, and Miss Marianna Arthur.

"Aids to Catholic Action" were discussed by Rev. M. J. Eagan, Follansbee; "Organization Work," by Rev. William J. Lee, Warwood; "Legion of Mary," by Rev. D. J. Murphy, Weirton, and Harry Corcoran; and "The Catholic Youth Organization," by Dr. J. A. Striebich, Moundsville.

“Be It Resolved:

*That during 1940 every zealous Catholic Actionist Read, Study,
Discuss and Help Circulate timely Catholic Literature.”*

WHY NOT MAKE IT UNANIMOUS?

SOME N. C. W. C. AIDS THAT WILL HELP:

ENCYCLICALS OF POPE PIUS XII:

The Function of the State in the Modern
World
To the Church in the United States

ENCYCLICALS OF POPE PIUS XI:*

On Christian Education of Youth
On Christian Marriage
On Catholic Action
On Reconstructing the Social Order
On Saint Francis of Assisi
On The Church and Mexico
On The Light of Truth
On The Sacred Heart and World Distress
On True Religious Unity
On St. Augustine
On The Catholic Priesthood
On Motion Pictures
On Atheistic Communism
On Religious Situation in Mexico
On The Church in Germany
On The Recitation of the Rosary.

10c each; 50 for \$2.50; 100 for \$4.50;
postage extra.

** Also available in volume bound in blue cloth with
lettering and Papal Coat of Arms in gold—
\$2.75 postpaid.*

TIMELY N. C. W. C. PAMPHLETS:*

Bishops' Program of Social Reconstruc-
tion (10c)
Catholic Work in the U. S. for Social Jus-
tice (10c)
The Parent Educator (20c)
Civics Catechism on the Rights and Duties
of American Citizens (10c)
A Civic Mosaic from the Pastorals of the
American Hierarchy (10c)
The Liberal Illusion (25c)
Conferences on Catholic Action (25c)
How to Judge the Morality of Motion Pic-
tures (2 for 5c)
Religion: the Catholic Ideal of Life (study
outline, 10c)
The Visible Church (10c)
New Guilds (10c)
Wages and Hours of American Labor (10c)
Consumers' Cooperatives (10c)
Women in Industry (10c)
Our Rural Proletariat (10c)
Balanced Abundance (10c)
A Call to Youth (10c)
The Needs of Youth (10c)
International Ethics (10c)
The Catholic Church and Peace Efforts
(10c)
Communism in the United States (10c)

** Publications Folder of 350 titles, many contain-
ing study outlines, free on request.*

A FURTHER SUGGESTION!

Placement in public libraries by Catholic organizations or interested
individuals of all or any of the above-mentioned literature. Other
groups find this procedure a profitable one. Why don't we?

Let the N. C. W. C. Help in Keeping Your Resolution.

Address Enquiries and Orders to:

National Catholic Welfare Conference

1312 Massachusetts Avenue, N. W.

WASHINGTON, D. C.



The Press of Ransdell Incorporated, Washington, D. C.